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THE MISSION OF THE MINISTRY *

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We are living in a time of great confusion and need. There is nothing which is needed more by men in the ministry today than a clear conception as to what their task is in this difficult time. Clarence Darrow once said in my hearing, "My difficulty with the Church is, that I do not know what the ministers are trying to do, and I have a very shrewd suspicion they don't know either." We must admit that in many cases Christian ministers are not clear as to what their function is, and it is most important that they should distinguish clearly their own mission to the world. St. Peter said, in speaking to the man at the Beautiful Gate of the Temple: "Silver and gold have I none, but such as have I give thee." What is the specific gift which the Christian ministry has to give to the world today?

I. THE PROBLEM OF TODAY

1. *No Lack of Goods*

It has been pointed out a thousand times that there is no lack of goods or money in the world today, nor has any cataclysm come to destroy the remarkable economic ability which gave

* An address delivered at the Inter-Seminary Conference of Theological Students of Chicago.

America her success in the years before 1929. And yet the world trembles today in uncertainty and fear. The one lack, because of which all security is being destroyed, is the lack of confidence.

2. *Results in Business and Society*

The consequences of this lack of confidence are the development of a feeling of inferiority and defeat in the individual. Men stand before their difficulties today in a fear which is rapidly developing into panic. Instead of their circumstances being opportunities for adventurous success these same circumstances confront them as impassable mountains of difficulty. There is no sense of power to meet situations; there is no at-homeness in the universe and there can be no recovery in our national life until there is a recovery of confidence. The greatest need of today is not for money, goods or ability but for confidence.

3. *The Sources of Confidence*

Human confidence seems to spring from three roots. An intelligent man cannot have confidence in any mode of action until he has first discovered that this mode of action to some extent brings satisfactory results in actual practise. Second, he must have a rationalization of this practise; he must relate it to some basic principle and be able to believe in it as well as to practise it. Third, he must have some social support in his faith and his practise. Confidence is not based on that which is in existence, it grows from hope based on experiment, from faith in the rationality of the process and from the sense of social support which might be termed love.

4. *The Mission of the Ministry to Give Confidence*

There is no agency in the world other than the Christian Ministry which exists to give such confidence to bewildered and discouraged people. This giving of confidence to individual souls is the unique task of the Christian Ministry.

Our primary task is not the preaching of a new social order. Of course, there must be a new social order for we have lost con-

fidence in the order which has controlled in the past and the proponents of that order give us no rational ground for believing that it can recover from its troubles and satisfy the needs of men. But a new social order by itself will not save us. Every social order meets with difficulties and the only men who can lift it over the difficulties are the men of faith and hope. It is the mission of the ministry to create confidence in human life.

II. THE PRIESTLY MISSION OF THE MINISTRY

1. *To Voice the Sense of Need*

We shall never overcome the ills of our day until we face them frankly. The optimist who tells us that everything is going to be all right is a traitor to humanity. Men are led to look for superficial and easy solutions and thus they plunge deeper and deeper into the morass. There can be no recovery from our ills until we face the fact of the desperate nature of these ills. Our civilization has failed, we know that it has failed terribly but we do not dare face the fact.

The psychologist will tell us that there are very terrible results which ensue when people know that a situation is desperate but when they refuse to face it frankly. Conflicts, complexes and tensions follow and no cure is possible until the terrible facts are calmly faced.

2. *Facing the Facts with God*

The reason that the American people are unable to face the facts of their situation is that they see no hope of victory over their difficulties. No man can face disaster calmly unless in some way he is able to dissociate himself from the disaster and see hope in spite of it. There is no hope in the natural world today and that man only can have peace who bases his hope on the supernatural reality of God. It is the Christian Ministry alone which can make it possible for people to face the terrible facts of today calmly since the Christian Ministry brings a message of the love of God to those in need. People can dare to face the facts of life

today and to express their sense of need when they face these facts in the light of a God who marks even the fall of a sparrow and who cares for his children. The only security which can be found by the soul of man today will be found not in Washington or New York but in the quiet place of trustful prayer.

From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat,
'Tis found beneath the mercy seat.

The Christian minister has the unique task of leading people into this only source of quiet confidence. The greatest gift which the ministry can give today is a faith in God. Without such a faith a rational man must despair today; with such a faith he can face the gathering storms with serenity.

3. *The Spiritual and the Social-Economic*

This is not a call for individualistic quietism in religion. It is the facing of our social and economic difficulties with a faith in God. It is the task of the minister to enter into the social and economic needs of his people with sympathy and understanding and in the midst of these terrible needs to bring to his people the message that God lives and that God cares for them. To utter this word from outside the battle is impertinence; to utter it when standing beside people in need is to give them the source of confidence and comfort.

What can we say *as ministers* to people in need today? If we have only a program of a better social order then we have no unique function for others can present this program as well as we can. Ours is the opportunity to give confidence and this need of confidence is the greatest need in the world today. The greatest asset of our ministry today is not its wealth or its learning, it is faith in God. The minister of today has a unique mission for he can say, "Silver and gold have I none but such as I have, a faith in God who lives and cares, this give I thee."

III. THE PASTORAL MISSION OF THE MINISTRY

1. *The Need of Friendship*

The social worker may visit a family and provide the physical necessities of food and shelter. But the gift which will be most appreciated by people in need is the sympathy of a friend who can help them to tell their troubles. There is a wonderful relief that human beings feel in getting their troubles off their chests even if the hearer is not able to do anything about it. A friendly and sympathetic hearing will win more appreciation than a box of groceries.

2. *The Friendship Mission of the Ministry*

We must recognize that not very many of us ministers are called on to be great leaders in thought and action. Very few of us are going to occupy prominent positions where we can swing the policies and destinies of a nation, but every one of us is going to have the opportunity of giving understanding and sympathy to people in trouble. There is no one so well situated to render the service of friendship to people in need as the pastor.

There is a danger that too many men in the ministry today are concentrating their attention on social programs. Of course, we must have social programs but the most pressing need is for something other than these. One man may have a socialist program, another a communist program and many of us may be unable to see any solution at all, but the presenting of specific social programs is not the unique function of the ministry. Others can present these programs as well as we can. Our peculiar mission is the mission of giving Christian friendship to people in trouble and this friendship is the greatest need of the hearts of men today.

Pastoral calling is not a waste of time if it is used as an opportunity to come close to the hearts of people in their troubles and to give them confidence and courage. Pastoral calling which weaves a group of people into a Christian fellowship and which gives the consciousness of Christian love to people in difficulty

may be of far greater help than the most carefully worked out economic program. The pastor must recognize that he is the representative of the fellowship of the Church and that where he goes the Church goes. Pastoral work in the homes of the people in the evenings and the afternoons is not for the purpose of drumming up the Church attendance on Sunday, it may be the agency of the Church in weaving people into a fellowship which supports and comforts them in their times of trouble. This weaving of friendship is one of the greatest needs of life today and it is the unique mission of the Christian Ministry.

IV. THE PROPHETIC MISSION OF THE MINISTRY

1. *The Lost Vision of Goal*

The social life of the world today has lost the vision of any goal and objective. The world is blundering along without knowing the end it seeks. It is negatively trying to keep life going instead of achieving an end. Indeed, so far has the disintegration gone that people are ceasing to dream of what is desirable and are contenting themselves with avoiding the worst ills. There is no vision of a Kingdom of God or of man before their eyes. A few months ago the Technocracy presented to us a marvellous vista of what was possible for man in the present age of machinery but because of a few administrative difficulties discovered in the program people have lost interest in it. Today imagination succumbs to carefulness. Imagination is the birthright of the soul of man yet people are discarding this birthright because of their fears.

No great work in human life was ever done except by a people with a great desire and a great faith. Their desire may not have been satisfied nor their dreams fulfilled but in the process of reaching out for the great desire they have created noble lives. The men who loved Athens created the glory that was Greece in spite of all the difficulties that lay before them. There were men in Palestine who loved a vision of a New Jerusalem and although they never achieved their objective they created great characters

that have moved the world ever since. But today no social ideal glows before the mind of man and therefore no greatness is developed. Life has become an unintelligent and irrational trampling of a treadmill. Life has become an inferior and cowardly avoidance of difficulties now present rather than a bold outreach towards a beloved goal in the process of which difficulties are conquered. Only when life is a quest of an adventure is it of value. The need of the modern world is for a presentation of a noble goal for human living. And the statement of this goal is the work of the Christian Ministry.

2. The Mission of Presenting the Christian Goal

It is interesting to notice that Jesus Christ never set His disciples at the task of establishing the Kingdom of God, nor did He ever give a complete description of the life of the Kingdom. What He did was to set His followers dreaming of the Kingdom of God and loving it. He called on them to be on tiptoe, watchfully expecting it. But we modern Christian ministers are often so interested in telling people to build the Kingdom of God that we are not leading them to dream about it, to imagine it and to expect it. Too often we are giving them the responsibility of a heavy task instead of the gospel of a dream.

The specific work of the ministry is not the building of the Kingdom of God, that is the task for all men. Millions of lives must be woven into the fabric of that great structure. It is our specific task to stimulate people to dream of the Kingdom, to imagine it and to love it. We must lead people to imagine what God wants for man and what are the high possibilities of man. We must lead them to exercise their imaginations on the kind of family relations which would exist in the Kingdom of God, the kind of business relations and social relations and Church relations. It is foolish to say that such dreaming and imagining is wasted time, for if the imagining is closely related to realities then what men dream of today they will do tomorrow and what they love today they will seek tomorrow.

He gives the greatest gift to man who gives him something to

love and to long for, who gives him a cause which he can nurture in his imagination. The Christian minister who will picture to man the City of God in glowing colors, who will convince him that this is possible even if not yet real and who will tell him with confidence that the God of the universe is working with him to establish this Kingdom, that minister will give to his people the greatest gift in life. Confidence and joy do not come from the possession of things that are completed, they come from the assurance of things hoped for, and this is the mission of the ministry, to set before men's eyes the Promised Lands of life and to tell them that these are the will of God.

V. THE ORGANIZING WORK OF THE MINISTRY

1. *The Social Nature of Man*

Man is a social being. Every aspect of his many sided life needs social nurture for its satisfaction. Different aspects of his life are developed because of the type of social intercourse in which he participates. The business world creates social contacts around the idea of profit and the economic interest of man is developed there. The political world creates contacts in terms of his party life and his partisan interests find their development in those contacts. The academic world creates contacts in terms of knowledge and these contacts develop his intellectual life. But every man is more than these aspects. His deepest self is found not in his profits, or his party or his learning but in his personal life. One's deepest self is found in one's moments of penitence and aspiration when one faces his sorrows and his failure and when one reaches out in longing and desire. And every man needs social contacts in which this deepest and personal life shall develop and grow. It is more important that a man should grow as a person than as a business man or as a man of learning. And it is the peculiar function of the Christian ministry to provide those social contacts in which personal life may grow.

2. *The Work of the Minister*

The minister is the director of social life. He is the head of the congregation, a group of friends. These congregations of ours are bound together by the close ties of a community in personal living. Our people come to Church at those moments when their personal lives function most vitally. The little child is brought to the Church for baptism, the young man and the maiden come to the Church to be united in marriage, we bring our dead to the Church for the last farewell. The Church functions as the home of the most deeply personal relations in life.

The Christian minister is the leader and director of this fellowship of persons. It is his opportunity to develop this group into the most highly and richly personal life possible. It is through him that this group may realize itself as a family of God, it is through his work that this group may be led into the experience of the highest there is in human life. The normal home of Christian love is in the Church and the minister is the nurturer of this life of love. His is the opportunity to weave the bonds of fellowship between people so that they shall find the fullest satisfaction of love in their lives; his is the opportunity to take lives of lonely, unadjusted people and to lead them out of the barrenness of their isolation into the warm fellowship of the household of faith.

There is a great deal of talk today about the creation of a new social order. As a matter of fact nobody knows what he means by the phrase, except the words. But every minister has the opportunity to create a new social order in his own parish church, to create a fellowship of Christian love among his people. Perhaps the new social order in the nation is waiting until individual ministers will show what a Christian social order really is *in a parish*. At any rate there is no greater need today than the need of Christian fellowship groups bound together closely in love and it is the unique mission of the ministry to create these.

We face a world today in desperate need. We ministers stand before this world and the world turns to us for help. We

have no wealth with which to save it nor have we power nor special knowledge nor social technique, but if we are true to our task we can give just those gifts which the world needs most. It is ours to give to a needy world faith in God, His presence, His love and His help; it is ours to set before this world a vision of hope and desire, a vivid and glowing picture of the Kingdom of God, if we will dare to do so; it is ours to give to this world the fellowship of love in the Family of God which is the Church. And having these gifts to give we have the satisfaction of the world's deepest needs. Before us lies the modern world crippled, lame and poor, lying in need outside the Beautiful gate of the life which might be, and it cries to us for help. If we will be true to our peculiar mission we may say to it: "Silver and gold have I none but such as I have, faith in God, a hope for His Kingdom, a love for the brethren, such as I have give I thee, in the name of Jesus Christ of Nazareth rise up and walk."

THE LETTER OF JESUS CHRIST AND THE WESTERN TEXT

By EDGAR J. GOODSPEED, *The University of Chicago*

It is a well known fact that the Greek text of the New Testament very early divides into at least two principal types, sometimes called the Neutral and the Western. How variations so wide, numerous and striking could arise in the text in so short a time is a perplexing problem for scholars. Did both diverge from a common base, or does one preserve that base and has the other diverged? How could such divergence arise so soon? Why should anyone introduce so much change in a sacred text?

Dr. Hort's explanation of these curious facts is well known. The Neutral text was the purest, being preserved especially in the Sinaitic and Vatican codices. The Western text early in the second century was "already wandering into greater and greater adulteration of the apostolic text." But how could this have come about? Why were these numerous changes, most of them apparently purposeless, or nearly so, introduced into a text so highly revered?

Indeed among the varying forms assumed by the text of the New Testament in the earliest times, the most perplexing and the most discussed is this so-called Western text. It appears so very early—even by the middle of the second century—and exhibits changes or at least variations of such boldness that it seems impossible to deny them some significance and even originality. But we are hampered by lack of information as to what would be the experiences of a popular religious text, transmitted freely without any learned or ecclesiastical control, in the period before a New Testament canon had developed, or these texts had taken on such liturgical significance as might protect them from wanton alteration. In other words, if we could trace the fortunes in transmission of a non-sectarian Christian text unprotected by the con-

cern of scholars or churchmen yet circulating freely among pious but uneducated people, we might form an impression of what the conditions were under which the several books of the New Testament must have been copied and transmitted in the few momentous generations before they were caught up into the protection of canonization.

There is at present floating about in wholly unsophisticated circles in this country and perhaps also in England a little work of no distinction or worth, which may yet be of great significance for textual study by reason of the glimpse it affords of the extraordinary possibilities of rapid text corruption even today in the case of a pious work circulating quite uncontrolled by scholars or churchmen. It is the so-called Letter of Jesus Christ, written perhaps half a century ago, and probably in England, and never I believe enclosed within the covers of a book until 1931,* but obscurely transmitted as a leaflet among ignorant religious individuals.

There is every reason to believe that the books of the New Testament circulated in part at least in this way from very early times. A second-century owner of a manuscript of the Gospel of John or the letters of Paul might lend his manuscript to some poor friend who could not afford an expert copy but would make a copy as best he could for his own religious use. Into such a copy he would introduce some things his friend had jotted down in the margins, and what he found obscure he would sometimes seek to correct, supposing a mistake had been made in the text before him. Paraphrase and interpolation, the leading Western traits, would thus come to mark his copy, and still more a copy made from his. That there were in the early church brothers who were at once poor, ignorant and pious can hardly be doubted. Indeed the famous fragments of the gospels copied upon ostraca, or potsherds, show to what lengths an impecunious Christian would go a few centuries later to have the gospel text in his possession.

There were of course Christians better off and of better edu-

* In my *Strange New Gospels*, pp. 102 ff.

cation who bought and read better copies of the various books, even before church use had tended to fix the text and scholarly habits of preserving it had come to prevail. That needs no argument. What does need explanation is the other type of text, with its strange and sometimes wide departures. It is precisely here that the obscure and to us insignificant modern document bearing the ambitious title the Letter of Jesus Christ becomes illuminating.

It was first brought to me by a friend who had found it and painstakingly copied it from a framed and printed copy on the living room wall in the house of one of his parishioners. This man prized it very highly, but allowed a copy to be made of it. The Letter was followed by the Abgar correspondence, familiar from Eusebius, and the Letter of Lentulus, about the personal appearance of Christ. It must have come from England, for it was press-marked "Pitts . . . Great St. Andrews St. Seven Dials . . . One Penny." It was evidently kept hanging on the wall on account of the blessing it pronounces upon anyone who will keep it in his house.

This copy, incomplete through age and accidental mutilation, was followed by another, fortunately complete, which was brought to my house by a negro, who was distributing it as a tract. I tried to learn from him something about its source but he knew very little of it himself. His custom was to have it reprinted at some job printer's when his stock ran low. A third copy appeared in the *Chicago Evening Post* of May 16, 1917, with some omissions.

From these three sources the text is printed below, as an illustration of what may in modern times happen to a religious text which does not engage the interest of churchmen or scholars to preserve its purity. It will be seen that its fortunes are not so different from those of some books of the New Testament. Indeed these few sentences show what variations may in fifty years be introduced into a religious text when its transmission is left entirely to pious but ignorant people.

<i>English</i>	<i>Tract</i>	<i>Post.</i>
A copy of a letter written by our Blessed Lord and Savior Jesus Christ. Psalm xlv Fairer than the children of men	Glory to God, peace on earth, and good will to all men. A true copy of a letter written by our Blessed Lord and Saviour, Jesus Christ,	. . . a letter written by Christ
And found eighteen miles from Iconium	and found eighteen miles from Iconium,	
fifty three years after	sixty-five years after	just after
our blessed Saviour's crucifixion.	his crucifixion,	his crucifixion
Transmitted from the Holy City	transcribed in the Holy City	
of a converted Jew.	by a convicted Jew—	
Faithfully translated from the original Hebrew copy,	faithfully transcribed from the original Hebrew copy,	
now in the possession of Lady Cuba's family, in Mesopotamia.	now in possession of the Lady Cubasse's family at Messapotamia.	
This letter was written by Jesus Christ, and found	This letter was written by Jesus Christ, found	
under a great stone round and large	under a rock, both large and round,	
at the foot of the Cross.	at the Cross, eighteen miles from Iconium, near the village called Messapotamia.	

English

Upon this stone was

engraven,

"Blessed be he

that shall turn me over."

All people that saw it

prayed to God earnestly

and desired that he would make

this writing known unto them

and that they might not attempt

in vain to turn it over.

In the mean time

there came out a little child,

about five or seven years of age,

and turn it over without assistance,

to the admiration of every person

who was standing by.

It was carried to the City of Iconium

and ther published by a person

belonging to the Lady Cuba.

On the letter was written.

The Commandments of Je Christ.

Signed by the Angel Gabriel

Seventy-four years after

our Saviour's birth.

Tract

Upon the stone was

written and engraved—

"Blessed is he

that shall turn me over."

All people that saw it,

prayed to God sincerely,

and desired that he would make

known to them the meaning of this writing,

that they might not attempt

to turn it over in vain.

In the meantime

there came a little child

about six or seven years old

who turned it over without help

to the admiration of all the people

who stood by.

Under this stone was found

the following, written by Jesus Christ,

and carried to Iconium,

and there published by a person

belonging to the Lady Cubasse's family,

and in this letter was written

the Commandments of Jesus Christ,

signed by the Angel Gabriel,

ninety-nine years after

our Saviour's birth, viz :

Post.

signed by the Angel Gabriel
ninety-three years after
the Savior's birth
and presumably deposited by him
under a stone
at the foot of the cross.

English

Whosoever worketh
on the Sabbath day, shall . . .
. . . command you to go to church
and keep the Lord's day
without doing any work.
You shall not idly
spend time
in bedecking yourself
with superfluities of
costly apparel and fine dresses,
for I have ordained a day of rest,
I will have that day kept holy,
that your sins may be forgiven you.
You shall not break my commandments,
but observe and keep them,
write them in your heart
and stedfastly observe that
it was written by my own hand,
and spoken with my own mouth.
You shall not only go into church
yourself, but also
your menservants
and your maid servants,
observe my words and
learn my commandments.
You shall finish your labour
every Saturday in the afternoon,
by six o'clock at which hour
the preparation for the Sabbath begins.

Tract

"Whosoever worketh
on the Sabbath shall be cursed;
I command you to go to Church
and keep the Lord's day holy;
without any manner of work.
You shall not idly
and spend your time
in decking your person
with superfluities,
costly apparel and vain dressing,
for I have ordained it a day of rest.
I will have that kept holy
that your sins may be forgiven;
you shall not break my commandments,
but observe to keep them,
they being written with my own hand
and spoken with my own mouth.
You shall not only go to church
yourself, but also
your man servants
and maid servants.
Observe my words and
keep my Commandments.
You shall finish your laboring
every Saturday evening
at six o'clock, at which time
the preparations of the Sabbath begins.

Post.

Whosoever works
on the Sabbath day shall be cursed.
I command you to go to church
and keep holy the Lord's day,
without any manner of work.
You shall not idly
or misspend your time
in bedecking yourself
in
vain dressing,
for I have ordered it a day of rest.
I will have that day kept holy
that your sins may be forgiven you.
You will not break My commandments,
but observe and keep them,
they being written by My hand
and spoken by mouth.
You shall not only go to church
yourself, but also
your man servant
and maid servant.
Observe My words and
learn My commandments.
Saturday at 6 o'clock in the afternoon
at which hour
the preparation for the Sabbath day begins.

English

I advise you fast Fridays
in every year
beginning with Good Friday
and the four Fridays
immediately following
in remembrance of
the five bloody wounds
which I received for all mankind.
You shall diligently and peaceably labour
in your respective callings,
wherein it hath pleased God
to call you.
You shall love one another
with brotherly love:
and cause them
that are baptized
to come to church
and receive the Sacraments,
Baptism and the Lord's Supper,
and to be made members of the church
in so doing.
I will give you long life
and many blessings,
your lands shall flourish,
and your cattle shall
bring forth in abundance.
I will give unto you
many blessings and comforts

Tract

I advise you to fast five days
in the year,
beginning at Good Friday,
and continue four Fridays
in succession,
in remembrance of
five bloody wounds
I received for you and all mankind.
You shall diligently and peacefully labor
in your respective vocation
wherein it has pleased God
to call you.
You shall love one another,
and cause them
that are not baptized
to come to Christ
and receive the holy sacrament,
that is to say,
Baptism and the Lord's Supper,
and be a member thereof.
I will give you long life
and many blessings.
Your land shall be replenished
and
bring forth abundance.
I will
comfort you

Post.

I advise you to fast five days
in the year,
beginning on Good Friday
and continuing the five days
following,
in remembrance of
the five bloody wounds
I received for you and mankind.
You shall love one another
and cause them
that are not baptised
to come to church
and receive the holy sacrament.
that is to say,
baptism, and then the supper of the Lord,
and be made a member thereof,
and in so doing
I will give you long life
and many blessings.
Your land shall be replenished
and
bring forth abundance,
and I will
comfort you

English

in the greatest temptations
and he that doeth the contrary
shall be unprofitable.

I will also send
a hardness of heart upon them,
till I see them,
but especially upon
the impenitent and unbelievers.
He that giveth to the poor
shall not be unprofitable.
remember to keep Holy
the Sabbath day
for the seventh day I have taken
to rest myself

and he that hath a copy
of this my own letter,
written with my own hand,
and spoken with my own mouth
and keepeth it
without publishing it to others,
shall not prosper;
but he that publisheth it to others
shall be blessed of me
and though his sins be in numbers
as the star of the sky
and he that believes in this
shall be pardoned
and if he believes not this writing
and this commandment.

Tract

in the greatest temptation,
and surely he that doth to the contrary
shall be cursed and unprofited.

I will send
hardness of heart upon them,
until I have consumed them,
especially upon hardened and
impenitent sinners and unbelievers.
He that hath given to the poor
shall not be unprofitable.
Remember to keep holy
the Sabbath day,
for the seventh day I have taken
as a resting day to myself.

He that hath a copy
of this letter,
written with my own hand
and spoken with my own mouth
and keepeth it
without publishing it to others,
shall not prosper,
and he that publisheth it to others
shall be blessed of me.
And if their sins be as many
as the stars in the sky
and they truly believe in me,
they shall be pardoned,
and if they believe not this writing
and my Commandments,

Post.

in the greatest temptations
and surely he that doeth to the contrary
shall be cursed.

I will also send
hardness to the heart of them
and especially on hardened
and unpenitent believers.
He that hath given to the poor
shall find it profitable.
Remember and keep
the Sabbath day,
for the seventh day I have taken
a resting day to Myself.

And he that hath a copy
of this letter
written by My own hand
and spoken by My own mouth
and keepeth it
without publishing it to others
shall not prosper,
but he who publisheth it to others
shall be blessed by Me
and if their sins be as many
as the stars by night,
and if they truly believe,
they shall be pardoned,
and they that believe not this writing
and My commandments

English

I will send []
and consume both him
and his children []

[]
shall have a copy of this letter
an[d] kept it in their houses
nothing []
ligh]tning, pestilence, nor thunder shall []
]ony of []
]the round about []

she] shall surely be delivered

[] me,
but by the Holy Scripture
[]
shall be in this house
[]

Tract

I will send my plagues upon them;
and consume both you
and your enjoyment I have given unto you.
But once think, what I have suffered
for you; and if you do,
it will be well with you
both in this and the world to come.

Whosoever
shall have a copy of this letter
and keep it in their house,
nothing shall hurt them,
neither thunder nor lightning.
And if a woman being with child
and in labor,
if she put her trust in me,
she shall safely be delivered
of her birth.
You shall hear no more of me,
but by the holy spirit
until the Day of Judgment.
A goodness and prosperity
shall be in the house
where a copy of this letter
is found. Amen."

The Blood Over the Door—Exodus 12:13
The Scarlet Cord—Joshua 2:18

Post.

will have My plagues upon you
and you will be consumed
with your children, goods and cattle,
and all other enjoyments that I have given you.
Do but once think of what I have suffered
for you

in this world and in the world which is to come.

Whosoever

shall have a copy of this letter
and keep it in their house
nothing shall hurt them,

and if any woman

be in birth

and put her trust in Me,

she shall be delivered

of her child.

You shall hear no more of Me

except through the Holy Scriptures

until the day of judgment.

All goodness and prosperity

shall be in the house

where a copy of this letter

shall be found. Finished.

To us, educated and conventional people, this document seems little better than absurd, and quite unworthy of comparison with the documents of the New Testament, even the least of them. But it is not our estimate of it that matters. It is the estimate of its devotees. They are deeply attached to it and cannot be convinced that it is just a modern invention. On the other hand, greatly as they revere it, in transmitting it they have already made a multitude of changes in it, insomuch that it demands the closest application of the methods of Intrinsic and Transcriptional Probability to determine which form of each sentence was the original.

On the whole, then, it affords a very illuminating modern illustration of the changes that even in an age of printing inevitably overtake a popular religious text, left wholly untrammelled by scholarly or ecclesiastical control. The bearing of this upon the origin of the so-called Western Text seems to be unmistakable and of the highest significance.

PAGEANTRY IN THE FOURTH GOSPEL

By CHARLES B. HEDRICK, Berkeley Divinity School

The problem of interpreting the Fourth Gospel is primarily that of determining its literary genre. The Gospel has been placed in a great variety of categories, from that of an eyewitness' personal reminiscences to that of pure allegory. Obviously the resulting interpretations must be equally varied, and just as obviously not all can be right. Other things being equal, that interpretation will be most nearly correct which enters most sympathetically into the standpoint and aim of the evangelist. There is universal recognition of course that the Fourth Gospel is of another genus than the Synoptics, and the opinion seems to be growing that the evangelist's mental processes have closest affinity with those of the poet, the dramatist and the artist—that is with those types of genius in whom *creative* elements are combined with the reproductive and the interpretive. The drama in particular has often been suggested as the literary form with which the Gospel has most kinship.¹ It is the purpose of this paper to suggest that within the field of the drama it is with the pageant that the kinship is most close,² and to point out the logical consequence, viz., that if the kinship be real the interpretation of the Gospel should be governed accordingly. Caution is needed of course lest kinship here be construed too literally, for the Fourth Gospel being so far as present indications go *sui generis*, no adequate category for it is likely ever to be found. Nevertheless the

¹ See for example *The Fourth Evangelist: Dramatist or Historian?* by R. H. Strachan, New York, 1925, p. 16 ff; also a paper by Professor Clayton R. Bowen in the *Journal of Biblical Literature* for 1930 (vol. xlix), Part III, "The Fourth Gospel as Dramatic Material."

² This suggestion is anticipated in part in the conclusion of Professor Bowen's article referred to in Note 1: "What that form [the finished form of the Fourth Gospel] was to be is, I submit, obvious. It was to be a dramatic sequence, in many particulars not unlike what we today call a pageant."

points of resemblance between the pageant and the Gospel are sufficiently numerous and striking to have important significance for the interpreter. The full force of this contention however can be felt only by examining each of these points in turn. This we must proceed to do, beginning with

1. A *prima facie* interest in the past. That an interest of some sort in the past is a pronounced feature both of the pageant and the Gospel, is, we may assume, self-evident. This fact in itself however of course proves nothing. All turns upon the nature of that interest and of the forces controlling its expression. It is more to the point that

2. This interest is a form of social or community consciousness. Underlying the pageant and animating it is the sense of the solidarity that binds participants and audience together. Pageants are distinctly group undertakings.³ The past which they seek to present is the corporate past. Moreover it is not a dead, but a living past—one which has in some real sense continued into the present, where it has found embodiment and perpetuation in some institutional form. The institution may be a city, a university, a guild, or some other organized expression of group life, but in any case it is one in which the members take pride, and whose traditions they cherish as their joint heritage—a fact which reminds us that the past in question is usually the *traditional* past, not the past as reconstructed by the critical historian.

In the case of the Fourth Gospel the corporate character of the consciousness which speaks through it is generally acknowledged, and becomes apparent as soon as we penetrate below the surface. The evangelist is spokesman for others as well as himself (21: 24). He occasionally uses the first person plural, and this

³ See the stress laid on this point in a paper entitled "Historical Pageantry" by Ethel T. Rockwell (State Historical Society of Wisconsin, *Bulletin of Information* No. 84, July, 1916). The function of the pageant is there defined as "the interpretation of the historical lore and the symbolizing of the spirit and idealism of a community and its people." Other statements to the same effect there cited are: "It [the pageant] is community drama as distinct from individual drama" (John Collier); "What gives life to a pageant and calls it into being is the community life and spirit" (Lorado Taft).

not only in the prologue, where he speaks in his own right (1: 14), but in the body of the Gospel, where it is but a thin veil for the community consciousness (*e.g.*, 4: 22). In the supper discourses and the great intercessory prayer, which form the spiritual heart of the book, the emphasis lies on the extent to which the disciples collectively, and by implication all believers, constitute, in Christ, a single organism, unique in the quality and degree of its oneness and fellowship. The standpoint from which the past is depicted is always the *Christian* standpoint. It is the faith and life, the doctrines and practices, the interests and problems of the contemporary *Church* that constantly shine through the ostensible portrayal of the past.

Consequent upon this trait is another that is clearly recognizable as common to our Gospel and the conventional pageant, viz.,

3. The idealization of history. This phase may be taken in two senses: first, in the theoretical sense of *conceiving* the history in question as itself the actualization or embodiment of an ideal good; second, in the practical sense (*i.e.*, having to do with craftsmanship) of so *portraying* the history as to make it *express* the significance theoretically attributed to it. Both ways of idealizing history are fairly common in the pageant, where all the episodes are likely to find their unification in some such concept as the rise of liberty, the growth of democracy, the spread of learning, or the like—concepts which again in turn react upon and shape the dramatic form through which they are expressed.⁴

That the Fourth Gospel exhibits affinities with the pageant in the first of these respects hardly needs to be stated. If we may judge from its prologue, the book is inspired by the conviction that the story of Jesus of Nazareth is the story of how One who is himself divine life and light—the supreme ideal good—entered into human history and made it the vehicle of his personal and

⁴I find for example the following in a handbook on the subject (*Pageants and Pageantry*, by Bates and Orr, Boston, 1912, p. 19): "It is essential in securing the highest value from any pageant that there should be some main idea connecting the different scenes." And again, p. 48, "The recurrent idea is to be echoed, and all the episodes strung on one thread."

direct self-expression.⁵ But closely bound up with this idealization of history in the theoretical (and in this instance philosophical) sense is the fourth evangelist's idealization of history in the practical or dramatic sense—the re-drawing of the story in such a way as to make the idea enshrined in it more apparent. This is no doubt what Loisy had in mind when he called the Fourth Gospel itself an “incarnation”—a term which he further defines by the phrase, “*la représentation sensible du mystère de salut.*”⁶ Of this more will be said later (see note 10). The point now is that the pageant and our Gospel are alike in this: both presuppose a meaning in history, and both are more concerned with the meaning than with an objective account of historical events for their own sake. This works out in practice in

4. The subordination of historical data to didactic and artistic ends. Where the *meaning* of history is the chief concern an element of symbolism readily enters in. Those events, scenes, episodes, etc., are most serviceable in which some aspect of the animating motif or idea of the composition is most discernible. In the composer's hands all historical data tend to take the form of “signs,” *i.e.*, transparencies through which the motif or idea may be made to shine. In the case of the pageant this tendency may be restrained by other considerations, *e.g.*, an antiquarian interest. In the case of the Fourth Gospel it is one of the traits which most sharply distinguish this work from the Synoptics—works which in contrast might almost be styled historical writings. The very prominence of the term “sign” in the Fourth Gospel

⁵ The conviction, to borrow the happy phrasing of Emil Brunner (*The Word and the World*, p. 12), that “truth has come, or more accurately has *become*, in an historical event.”

⁶ Loisy's words are worth quoting more at length. “L'auteur a voulu montrer le Christ, et son livre est une ostension. Il a conçu le Christ lui-même comme une manifestation sensible de l'être divin. Son Christ est le Verbe incarné; son Évangile est pareillement une incarnation, la représentation sensible du mystère de salut qui s'est accompli et se poursuit par le Verbe-Christ. Discours et récits contribuent à cette révélation du Sauveur: les faits racontés, comme symboles directs et signes expressifs des réalités spirituelles, les discours, comme illustration et complément des récits, comme explication de leur sens profond” (*Le quatrième Évangile*, Paris, 1903, pp. 76 f.).

is an indication that its literary affinities are not with history but with some much more frankly artistic and imaginative form; for this "sign" value extends to events which have not the label attached to them (*e.g.*, *cf.* 19:34 with I Jn. 5:6; *cf.* also 2:21, 12:19, etc.), leading us in the end to wonder whether there is any episode in this Gospel which is not to be viewed under this "sign" aspect. In passing it is worth noting also that the presence of a prologue is another link between our Gospel and the pageant form. Prologues apprise the listener that he is being called upon to interpret "signs."

Now it is in keeping with this preoccupation with the *meaning* of history that the nature of the pageant permits, and often demands

5. The re-fashioning of the historical data. This may be done in one or all of the following ways, each of which finds illustration in the Fourth Gospel:

(a) By re-drawing the individual scenes: doing to them what the artist does to nature and to life—eliminating the irrelevant, heightening the significant. An example in the Gospel is the handling of the Baptist's ministry. The significance of the Baptist's ministry as an independent movement within Judaism is ignored, while its significance for Christian history is heightened to the extent of making John virtually the first Christian. Other examples which we may check for ourselves will be found wherever the Fourth Gospel and the Synoptics overlap, notably in the account of the feeding of the multitude (which in the Fourth Gospel includes of course also the interpretation given it in the discourse following) and in the passion narrative. If the evangelist proceeds in this fashion in areas where we have a check upon him, it is reasonable to suppose that he does the same in areas where we have no check.

(b) By changing the order of events. Under this head falls, *e.g.*, the fourth evangelist's transference of the cleansing of the temple from the closing to the opening period of the story. This transference, while making havoc of history, does inaugurate Jesus' public ministry in a manner admirably fitted to further the

evangelist's dramatic and didactic aims. Its legitimacy should of course be judged accordingly. What would be unwarranted in a history, if done consciously, might be a stroke of genius in a pageant.⁷

(c) By actually creating new scenes. This is a form of license we grant to all creative workers in their handling of historical materials. It is occasionally exemplified in the pageant, where, as also in the Fourth Gospel, the new scenes when analyzed are usually found to have been formed by abstracting certain of the historical elements from their original settings and re-assembling them into fresh patterns. As for the Gospel, it is well known for example that the anointing of Jesus as told in Jn. 12: 1-8 combines elements from the anointing recorded in Mk. 14: 3-9 and the quite distinct anointing recorded in Lk. 7: 36-50; the healing of the infirm man in Jn. 5: 1-18, elements from the Synoptic stories of the healing of the paralytic (Mk. 2: 1-12) and the healing of the man with the withered hand (Mk. 3: 1-6). Even the seemingly unique story of the miracle at the wedding feast at Cana (Jn. 2: 1-11) will be found on close scrutiny to combine images and motifs scattered hither and yon in the Synoptics (*cf.* in particular the likening of Jesus' ministry to a wedding feast, and the Gospel to new wine, in Mk. 2: 18-22). The evangelist's justification here, as in the many similar instances, is simply that he has availed himself to the full of the license we have mentioned.

(d) By embellishing history with legend. Where the "sign" value of an incident is primarily in view, legend may be as serviceable as authentic fact. It is so in the pageant,⁸ and legend is no doubt to be allowed for as one of the sources of the fourth evangelist's material.

⁷ Bates and Orr, in dealing with the question how far historical accuracy must be respected in the pageant, go so far as to say, "the enthusiastic pageant master should be limited only by sheer impossibilities" (*op. cit.*, p. 45).

⁸ *Cf.* Bates and Orr with regard to the use of "fable": "Let us take our fable where we find it, knowing that if it is not history it is history's apotheosis" (*op. cit.*, p. 45). *Cf.* also the following: "The reason of such displays [pageants] is found in the innate desire for an expression of the facts of life in the guise of poetry, art, and romance" (*id.*, p. 8).

(e) By furnishing characters with their lines. The scope we allow to the pageant in the framing of the spoken word is almost unlimited, and includes as one of its most distinctive privileges that of addressing the audience through the lips of the characters. The employment of this privilege in the Fourth Gospel is detectible wherever Jesus is the speaker. Indeed, as is well known, it is sometimes difficult to determine where Jesus leaves off and the evangelist begins. As with the "sign" language, so with the spoken language, it is always in *Christian* terms, and adjusted to Christian minds and ears, not to Jewish. It moves freely and familiarly in a distinctively Christian circle of ideas, often to the great befuddlement of the ostensible hearers. This is a feature which has probably done far more than we realize to endear this Gospel above all others to Christian readers. Such a reader, one, that is, who has been bred in the traditional thought and language of the Church, feels at home in this Gospel as he does not in the Synoptics. But by the same token this feature of the Gospel, when not duly allowed for as being a dramatic rather than an historical trait, leads also to much forced and unedifying interpretation. For example, see almost any so-called "conservative" commentary in its handling of Jesus' reply to the question the Jews put to him after the cleansing of the temple, his discourses with Nicodemus and the woman of Samaria, the discourse on the bread of life, the christological discourses in chaps. 5, 7, and 8, and the great supper discourses in chaps. 13 ff.

(f) By introducing purely imaginary or symbolic characters. This is perhaps rare, but not unknown, in the pageant. It is seen for example in the introduction of such purely ideal characters as "Columbia" or "Liberty." (Cf. a psychologically allied trait in our current cult of "the unknown soldier.") The figure of the beloved disciple in the Gospel may fall under this head. The many efforts to identify him may all simply be grounded in a misconception. It is not improbable, as a number of scholars have maintained, that the beloved disciple is but the evangelist's own delineation of the *ideal* disciple, the disciple whom the evangelist

himself fain would be, and whom he would hold up for the emulation of all his readers.

6. Finally the pageant and the Gospel are akin in this, that both invest with a halo of glory the subject with which (or with whom) they deal.⁹ The glory is conceived of course to be *inherent* in the subject, but both fall back upon external means for signaling the presence of what is essentially an invisible and intangible quality. The fourth evangelist's preoccupation with Jesus' "glory" is too well known to need illustration. It is referred to in the prologue. The first miracle is declared to be a striking manifestation of it, and it is revealed afresh in each miracle thereafter. The account of Jesus' "triumphal entry" into Jerusalem seems studiously re-shaped so as to emphasize it. The passion narrative is at pains to eliminate everything supposedly out of keeping with it.

Now it is just here that we meet with the crucial problem that ultimately confronts every interpreter of the Fourth Gospel, viz., the problem of giving the book an *ethically* adequate interpretation. For the "glory" of Jesus is of course in reality something quite different from miracle power as such, something quite different from that omniscience and omnipotence which in the Fourth Gospel make him immune from men's evil devices, and autonomous over his own fate. It is, as the prologue declares, "the glory as of the only begotten of the Father," a personal and ethical quality—preëminently, we should doubtless all agree, the quality of divine love. What are we to say then of the evangelist's employment of miracles as the chief manifestation of Jesus' glory and especially of a miracle ethically so barren as the first miracle at Cana? The answer of this paper is that only when viewed as pageantry does such a miracle become ethically tolerable. To be sure "pageantry" is not an altogether adequate word, for it does not sufficiently suggest the deeply *sacramental* quality that underlies the Johannine pageantry,¹⁰ but the term

⁹ "The material for pageants is naturally taken from older days on which a glamor or halo rests" (Bates and Orr, *op. cit.*, p. 8).

¹⁰ We touch here upon what is an important distinction. No other writer, so far as I know, has apprehended this sacramental trait in the Fourth Gospel

"pageantry" has this merit, that it puts the mind on guard against falling into serious ethical as well as historical confusion. For

so fully as Loisy. "The Johannine Gospel," he has said, "consists, like the Christ, of a divine spirit under a human exterior"; "as the Johannine Christ is a sort of living allegory, all that he says and does on earth partakes with him of spirit and of flesh" (*op. cit.*, p. 77). Such language is to be directly related with Loisy's characterization of the Gospel, already noted, as itself an "incarnation." This word "incarnation" reminds us that we are dealing here with a feature which has no adequate counterpart in the modern pageant, the kind of pageant of which we have been speaking. The modern pageant is hardly an "incarnation" in any but a figurative sense. The Fourth Gospel however is an incarnation in a certain realistic sense, for what in a pageant are symbols and nothing more become in the Fourth Gospel not mere symbols, but as it were sacraments, i.e. symbols that actually embody the reality symbolized. To quote Loisy again, "For him [the fourth evangelist] the real and the imaginary merge together (*se confondent*) in the unity of the symbol" (*op. cit.*, p. 80).

The only pageant today that is a real "incarnation" is, if I may use the phrase, the pageant of the Mass. This point of community between the Fourth Gospel and the Mass has significance however for our thesis, for it is interesting to note that the prototype of the modern pageant, the religious pageants of the 13th and 14th centuries, the so-called Corpus Christi pageants in England, had their origin in the institution by Pope Urban IV in 1264 of the Corpus Christi festival, in honor, as the name indicates, of the "transubstantiated sacrament of the Eucharist." (See *Corpus Christi Pageants in England*, by M. Lyle Spencer, New York, 1911, p. 10.) And the death of those pageants, which had taken place by the end of the 16th century, was due, according to the authority just cited, to "an entire change of thought and religious feeling in the English nation" (*id.*, p. 246). We may perhaps be permitted to add that with that change went to a large degree the feeling required for a correct understanding of the Fourth Gospel. For while the Fourth Gospel is far from teaching the doctrine of transubstantiation, it is permeated with a sacramental realism which is probably all that that doctrine connoted to the popular medieval mind. Moreover, the medieval mind, both popular and learned, not having yet acquired our critical attitude towards history, with its careful distinction between fact and the poetic or symbolic interpretation of fact, moved easily in the realm of symbols. As the same writer has put it, "Medieval thought reveled in symbolism, and any symbolical technique in the drama was therefore in perfect conformity to the medieval habit of thinking" (*id.*, p. 169). These observations might be summed up by saying that in so far as our Gospel resembles the medieval pageant in its feeling for symbols (which it does), it is an instance of the medieval mind in advance of its time, and in so far as this feeling escapes the modern interpreter (which is largely the case), it is an instance of the medieval mind outlasting its time. This does not of course settle the question as to whether the decay of this feeling for symbols has been a gain or a loss—in itself. It seems unquestionably to have been a loss so far as the understanding of the Fourth Gospel goes—and that implies a good deal.

what Jesus could not have done in the flesh without marring the moral and historical consistency of his character, he may be permitted to do in a tableau, on the stage, in an artificially constructed or re-constructed scene, where acts are symbolical, where things stand for qualities, where the outward and visible is everywhere but the sign of some inward and spiritual reality.

This last observation points us then to the thoroughly practical significance of our contention as to the kinship between the Fourth Gospel and the pageant, providing that contention has been made good at all; for it follows that since the canons of truth, morality, and propriety which obtain in a work of art such as a pageant are quite different from those which obtain in real life, a careful recognition of the distinction is of the first importance for the would-be interpreter of our Gospel. The attempt to impose one set of canons on a literary work which calls for quite another is bound to be unfortunate, and from this kind of misfortune the Fourth Gospel would seem to have suffered not a little.

THE EPILOGUE TO THE BOOK OF JOB

By L. W. BATTEN, General Theological Seminary

The book of Job is generally conceded to be one of the literary masterpieces of the world. That judgment is sound, and is all the more remarkable in view of the extraordinarily difficult literary problems which the book presents, and which are as yet unsolved. There are many places where the text is so corrupt as still to defy the best efforts of the translator and interpreter. Furthermore there are obviously several parts to the book, and their relationship to each other is one of the difficult problems which confront the student, and which baffle the ablest scholars.

It is true that many writers on the book have claimed to achieve an adequate solution of all difficulties, but as yet there is nothing even approximating a general agreement, and therefore the reasonable verdict is that a sure answer to the various questions is not yet found. The doctors must agree before their judgment can be accepted.

It is possible that a better result may be attained by making a different approach in our study. That would involve the laying aside for the time of the problems which now seem hopeless, as, for example, the restoration of the third cyle of speeches between Job and his opponents, and taking up seriously matters which may be resolved to a fair degree of certainty. As an experiment along this line I propose to offer some notes on the rather neglected closing part of the book commonly called the epilogue.

The epilogue is found in 42: 7-17, and, like the prologue (cc. 1, 2), is written in prose, practically every other part of the book being in poetry. Following the subject matter it is best to divide the epilogue into three parts, and study each part separately.

The essential contents of the first part, vv. 7-9, read thus: "And it was after Jahveh had spoken these words to Job, that Jahveh said to Eliphaz the Temanite: my anger is hot against

thee and thy two associates because you did not speak right about me like my servant Job. Now take for you seven bulls and seven rams, and go to my servant Job, and offer a burnt sacrifice for yourselves, and my servant Job will offer a prayer for you, for I will show him favor, and not bring disgrace upon you, because you did not speak right about me like my servant Job. And Eliphaz and Bildad and Zophar went away and did as Jahveh commanded them, and Jahveh showed favor to Job."

The striking feature in this section is the commendation of Job, and that not for his endurance of misery as in 2: 3, but for what he had said. Further the words for which he is praised are not those of submission to Jahveh (40: 3-5; 42: 1-6), but for those uttered in the discussion with Eliphaz, Bildad and Zophar. That is clear from the fact that in contrast his opponents are sharply condemned because they had not spoken right of Jahveh as Job had. The severity of the reproof is emphasized by the warning that they can avert disaster only by a liberal burnt-offering and by the intercession of Job.

Now Job was condemned in the speeches of Elihu and still more severely in the speeches of Jahveh, while here he is highly lauded. The reproach of his opponents in the section under consideration is all the more noteworthy in view of the fact that at every point they had maintained the Jewish orthodox position. There was not a word from their lips which was not in harmony with pious Hebrew thought from the earliest days down to the time of our Lord.

Job on the other hand had upheld a radical, heretical position that there is no necessary connection between a man's moral life and his fortunes in the world. In this respect we can sympathize with him, but to say that he spoke what was right of Jahveh is another matter, for he bluntly accuses God of arbitrariness and injustice.

It seems clear then that this part of the epilogue must originally have stood at a different place, perhaps after c. 31, where we find the colophon, "the words of Job are ended." The introductory phrase, "after Jahveh had spoken these words," was ap-

parently added by an editor as a connecting link. The section ignores all the matter in cc. 32-41:6, and could hardly have been written by one familiar with the material in those chapters. It ignores the prologue also, and may have been composed before that part was prefixed to the poem. This piece is quite unconcerned with Job's fortunes, and relates only to the colloquies in cc. 3-31. The author stands as a referee in the debate and awards the laurels to Job. In this judgment he goes further than the great poet who wrote the debate, for that author apparently intends to do no more than show that the orthodox position is not always consistent with facts.

The second section of the epilogue reads as follows: "And there came to him all his brothers and all his sisters and all his former friends, and they ate bread with him in his house, and showed him sympathy and consolation because of all the distress Jahveh had brought upon him, and they each one gave him a kesitah [meaning unknown] and a ring of gold."

The interesting feature of this section is that it ignores and probably excludes the Satan stories of the prologue. Here the statement is specific that the evil which Job suffered was inflicted by Jahveh himself. This confirms the inference that the Satan stories are the latest addition to the book, for they are inconsistent with every other part. In the long discussion between Job and his opponents there is no hint from either party that Job's woes sprang from any source other than God himself. The point at issue was not whence trouble comes—there was perfect agreement on that point—but why it was sent, for that was the point of divergence.

The third section, vv. 12-17, may be summarized. It enumerates the wealth Jahveh bestows upon Job, giving exactly double the number of cattle he formerly had, but exactly the same number of children, seven sons and three daughters. It is clear therefore that this section is closely related to a part of the prologue, but not to all, for in Job's restoration there is ample concern with his property, but not a word about the healing of his disease. Now the infliction of the disease is attributed to Satan himself:

"Satan smote Job with sore boils from the sole of his foot to the top of his head." But the destruction of his property is not attributed to Satan. Raids and storms are agencies controlled by God himself. Note the expression in 1:16, "the fire of God fell from heaven": Satan could hardly control the fire of God. So we have further evidence that the Satan stories are a late interpolation and present a theology unknown to any other contributor.

Incidentally it is difficult to understand how Job could have been inflicted with leprosy, the usual diagnosis of the boils, for the leper was an outcast, obliged to keep away from the haunts of men. All through the poem Job is living among his fellows.

Another striking feature of this section is the preëminence of the daughters over the sons. Indeed it requires a little violence with grammar to include the sons at all except as an interpolation by an editor who thought it would not do to give Job daughters only. Note the way the text runs: "he had seven sons and three daughters, and he named the first Jemimah." "The first" is a feminine form, and wholly ignores the sons. The daughters are all named and their beauty and wealth are stressed.

Now this differs from the prologue. There the sons are the central figures, and it is apparently a mark of condescension on their part that the women were invited to the birthday feasts. There are numerous bits of evidence of the prominence of women in the very early stages of Israel's history, but it is quite different in any period to which the book of Job can be assigned. It is however possible that a certain part of the story of Job comes down from a hoary antiquity, and in that case this part of the epilogue belongs to the very earliest tradition.

*ON THE CANON LAW OF THE CHURCH OF ENGLAND
AS APPLYING TO THIS CHURCH WITH ESPECIAL
REFERENCE TO THE CANONICAL RIGHTS OF THE
INFERIOR CLERGY, THE RESPONSIBILITY OF THE
ECCLESIASTICAL AUTHORITY TO ITS SUBJECTS,
AND OF THE FUNCTION AND NECESSITY FOR
THE BISHOP'S "MENZA."*

By JOHN R. CROSBY, Saint Luke's Church, Seaford, Delaware

It is notorious that the practice and study of the Canon Law of the Church is the most neglected branch—with the possible exception of Moral Theology—of ecclesiastical learning in the majority of our seminaries. That it is a sealed book to the generality of our bishops and clergy; ignored by the Anglo-Catholics; laughed at by the Liberals; despised by the Evangelicals; scoffed at by the laity; and generally treated by everyone with amused contempt. It is occasionally dug up from its neglected grave when a bishop finds it necessary to deal with a recalcitrant priest, or a clergyman feels the urge to exasperate or defy the Right Reverend Father in God with whom he happens to be at variance on questions of policy, ritual, theology, or discipline.

It is therefore unfortunately necessary, before any article or address involving the question of appeal to the Canon Law of the Church, to enter into the whole subject of how far it applies, and what jurisdiction it has, if any, in the Protestant Episcopal Church in the United States of America. It is perfectly clear that our Constitutions and Canons were not intended to supersede the general law of the Church but to deal with certain local conditions, and to lay down certain principles, as well as to repeal and clarify certain points of Canon and Ecclesiastical Law that were not in their nature suited to a Church in a new country. The same thing happened in the framing of our laws and Constitution. The Common and Statute Law of England as practised in

the American Colonies remained the law of the land, except where deliberately and definitely discarded or abrogated by the Federal government or the individual states. The civil government, however, established a Supreme Court, whose function was in effect to define the constitutionality of new legislation, and to see that the traditional law inherited from our colonial ancestors was—as far as possible—preserved in its integrity, not as an interesting fossil, but as the accumulated experience of the genius of the English race, and the concentrated genius of two thousand years.

This Church, on the other hand, having adopted her new Constitution and Canons, threw overboard all previous tradition and legislation, forgetting that she was not only an autonomous branch of the Church Universal but an integral part of a great organism, bound together not only by a common belief, but a common code of law enacted for the guidance and protection of a common body. She forgot the old parable of the belly and its members, and from that day to this has proceeded to ignore the general code of the Universal Church. This does not alter the fact that she is still, except in cases in which it has been definitely abrogated or repealed by the General Convention, bound to obey it.

It is the opinion of most canonists that this Church can no more repudiate a general law of the Church than she can repudiate a point of generally accepted theology. For instance, suppose that General Convention officially repudiated an article of the Creed, say the Virgin Birth, she would at once become a heretic body cut off from the communion of the Faithful. I respectfully submit that if, in a like manner, the General Convention abrogated a general Canon of the Church, for example that she proceeded to sanction the unrestricted remarriage of divorced persons, or, to cite a recent instance, the celebration of the Holy Communion at our altars by ministers who have not received Episcopal ordination, we should at once become in the eyes of the whole Church, a schismatic body, and as such out of communion with the remainder of the visible Church on earth.

I submit for consideration that it is impossible to find one of the appalling messes this Church has got into during our brief

existence that is not due to ignoring the plain tradition, law, and regulations of the Universal Church. Our Lord gave the promise of the Rock to the entire Church, and not to any particular branch of the Anglican Community. Certainly not to this one.

This position has been so clearly and definitely expounded by White in his *Church Law*, and by Chancellor Kent, Judge Storey, and Hoffman's *Law of the Church*, that it would seem not only presumptuous but unnecessary to deal with the matter here. I am not anxious to be accused of plagiarism in the columns of the *ANGLICAN THEOLOGICAL REVIEW*, but it is necessary, for the benefit of those readers who are away from works of reference, to briefly sum up the evidence for this position, and I cannot find anything to say on the matter that has not been said by somebody else, and said very much better.

Our thesis is then as follows. That there is a certain amount of Canon and Ecclesiastical Law enacted previously to the American Revolution and the establishment of this Church that we inherited from the Church of England as the Colonial Church of America. That this Canon and Ecclesiastical Law we also inherit as part of the Common and Statute Law of the English people and our Colonial ancestors. Further, that this body of Law peculiarly affects the rights and privileges of the clergy of this Church, especially as regards their education, placement, employment, and training, and that these laws are definitely binding not only upon them but upon their ecclesiastical superiors. Before dealing with this special application, it is necessary to state the case regarding the authority of Canon Law in general, and to discuss the question as to whether it has a binding force at the present day. Unless we do this first, the question would be merely a question of academic or archæological interest and of no practical use or effect whatever.

We have five codes to which this Church is subject:

1. The Book of Common Prayer and its rubrics.
2. The Constitutions and Canons as laid down by General Convention.
3. Diocesan Canons and Constitutions as far as they are in ac-

cordance with and subject to the authority of the General Convention.

4. The Civil Laws of the various States in so far as they affect the corporate and personal rights of the Church and its members, property, civil rights, etc.
5. The English Ecclesiastical Law of the colonial Church, as far as applicable at the present time, and not superseded by later legislation. (This may be described as the Common Law of this Church.)

It is with Section 5 that we have to deal in this preface, and we will begin with certain precedents and opinions.

Chancellor Kent, in his *Commentaries on American Law*, states: "It is a principle in English Law that English subjects going to a new and uninhabited country carry with them, *as their birth-right*, the laws of England existing when the colonisation takes place. (Kent's Com. 473, Note B.)

Chancellor Walworth, "*De Ruyter v. Trustees of St. Peter's Church*" (3 Barb. Chan. Rep. 114), says: "It is a natural presumption and therefore adopted as a rule of Law, that on the settlement of a new territory by a colony from another country, they carry with them the general laws of that country so far as those laws are applicable to the Colonists in their new situation, which thus becomes the unwritten law of the colony until altered by common consent or legislative enactment."

We could continue quoting authorities for an indefinite period, but have cited enough to lay down as a proposition, firstly, that the Common Law of England was the inheritance, by right of birth, from the Colonial settlers; secondly, that the Colonists brought from England the great body of the Common Law, and that this formed the basis of the Colonial Law, and is therefore by right of inheritance the Common Law of the America of today.

The next point in order is, as to whether the Ecclesiastical and Common Law of England is part of the Common and Statute Law inherited by this country. We have therefore to go back a few centuries to the time of the separation of the Church of England from the Roman obedience. Of course there is no doubt as to

the position of the Ecclesiastical Law and Courts in prereformation times as an integral part of the "Lex Anglicana." The point is as to what attitude the State took towards the mass of ecclesiastical legislation that had been adopted by Synods, sanctioned by Parliament, and incorporated in the body of Common and Statute Law. The position was practically the same as when in 1789, this Church found it necessary to clarify its position as to the Royal Authority, election of Bishops, etc. How was this done? In Act 25 of Henry VIII, c. 19, as cited by Hoffman in his "Law of the Church" we read that "Many of the Constitutions, ordinances, and Canons provincial or Synodical, were contrary to the laws and statutes of the realm, repugnant to the king's prerogatives, and onerous to the subject," and went on to authorise the king to appoint a commission of sixteen clergy and sixteen laity to "view, search and examine the canons, constitutions, ordinances, provincial and synodal, theretofore made, not contrariant or repugnant to the laws of the realm, and the prerogative royal." Further that "such canons, constitutions, and ordinances being made already, not contrariant or repugnant as aforesaid, should be used and executed as they were before the making of the Act till such time as they be otherwise ordered by such thirty-two persons." Further the codification of English Canon Law, by Lyndwood, was issued in 1420, accepted by both Convocations, and was regarded as the Law which was enforced both before and after the Reformation unless definitely altered. This "Provinciale" of Lyndwood was printed in English in the year 1534, "with authority," and had, as indeed it has now except where repealed, the force of Statute Law.

We will append here the acceptance of the Provinciale by the Convocation of York.

"Reg. Booth Ebor. f342, b."

"Quod praelati et clerus in praedicta convocatione volunt et concedunt unanimiter quod effectus Constitutionum Provincialium provincialium Cantuarionsium Ante haec tempora tentarum et habitarum *Constitutionibus provinciae eboracensis nullo modo repugnantium sea praejudicialium et non aliter, nec alio modo,*

admittantur, et quod hujus modi, constitutiones provinciae eboracensis, prout indiget et decet, inserantur et cum iisdem de cetero incorporentur et pro jure observentur."

It is interesting to note that when the ecclesiastical courts were revived after the restoration of Charles II, the *Provinciale* of Lyndwood was reprinted at Oxford—"By Authority" expressly as a code for these courts. One of these courts was that of the Bishop of London and was given jurisdiction over causes, "beyond the seas" and, therefore, over ecclesiastical cases in this country.

In this way, then, the Canon and Ecclesiastical Law of the pre-Reformation English Church became in post-Reformation times a part of the Common Law of the land. I hasten to add that the finding of the thirty-two commissioners never became a law, owing to the death of Edward VI, and the accession of Queen Mary and the consequent cessation of ecclesiastical legislation. Their authority had, however, been endorsed by Acts 27 and 35 of Henry VIII, and by Acts 3 and 4 of Edward VI. As a matter of fact it was under these Acts that the Roman Canon Law was restored under Mary, and again abolished under Elizabeth.

It may be taken as the consensus of opinion of all canonists and jurists that, to quote White: "The great body of the English Constitutions, etc., which had formed the Law before the Reformation, except those parts of it which were contrary and repugnant to the Common Law or Statutes of the realm, together with so much of the foreign Canon Law (*Corpus Juris Canonici*) was adopted by Parliament or the courts of England, and also that it continued to be the law of England until repealed or modified by subsequent legislation."

Having now made out a case for the Ecclesiastical Law being a part of the Common and Statute Law of England, let us see how far these laws effected the Colonial Church, and if it was recognized in this country.

We have, I hope, shown, however, sketchily, that the Common Law of England was the Common Law of the Colonies. We

now advance the further proposition that the Common Law included the Canon Law of the Church of England, and as such was recognised by the courts of Law. This Common Law included not only the unwritten law, but the written law—the Statute Law of England, as a part of the general legal heritage our ancestors brought to this country.

The courts have uniformly taken this view as to Canon Law in every case in which the matter has come before them. It should be remembered that this is not the case of whether or no the Church of England was the established Church in the Colonies (as was the case in some jurisdictions), but that as Judge Hoffman states, "All members of the Church of England in the colonies were subject to the ecclesiastical laws of England, except where it was expressly altered or necessarily inapplicable."

In *Crump v. Morgan* (3 Iredell's Reports, 91, 99), the Court held that "The Canon and Civil Laws as administered in the Ecclesiastical Courts of England, are parts of the Common Law . . . were brought here by our ancestors as part of the Common Law, and have been adopted and used here in all cases to which they are applicable, and wherever there has been a tribunal exercising a jurisdiction, to call for their use."

Gaskins v. Gaskins (3 Iredell's Law Rep. 158): "Although the jurisdiction be changed, the rule of decision is not. The Canon Law is a part of the Common Law, so far as respects testamentary clauses, and except such changes as may have been produced by statutes. We now determine here what is good will of personal property, exactly upon the same principles which prevailed when the Governor took the probate of wills, or before the Ecclesiastical Judge in England." (See also *Bogardus v. Trinity Church*, 4 Paige Ch. Rep., p. 178).

In 1619, the Colonial Assembly of Virginia established the Church of England in Virginia. In 1624 it enacted that "There should be a uniformity in the Church, as near as might be, to the Canons of the Church of England, and that all persons should yield a ready obedience to them under pain of censure."

"It may be fairly assumed that the Colonial Church was subject to and governed by this law (the English Ecclesiastical Law) so far as it was applicable and was consistent with the chartered rights of Lord Baltimore." (Bartlett et al. v. Hipkins, 75 Md. 5.)

Enough has been cited to prove the identity of the Colonial Church with the Church of England, and that it was of right and inheritance subject to the same body of ecclesiastical law. We now come to the next point, Was the Church during the Revolutionary War still the Church of England, or our present body, or did we lose our connection with our mother Church during the struggle for independence? It has been well pointed out that the quarrel was not between the Colonies and the Church of England, but with the mother country. It is certain that until the year 1789 she was still known as the Church of England.

In conclusion we have the historic assertion in the Book of Common Prayer that we "are far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship, or further than local circumstances require."

I therefore suggest that the Canons and Laws of the Church of England, as in existence previous to the year 1789, and as not altered or abrogated by subsequent legislation are still binding upon the clergy and laity of this Church, and further that they are part of the body of the Common and Statute Law, and therefore in matters not purely theological, enforceable by due process in the Civil Courts. The latter point is of course extremely controversial, but I think could be maintained. The Civil Courts are certainly the successors of the Ecclesiastical Courts in matters of probate, matrimony, etc., and I think their jurisdiction could be proved to extend to such matters as the responsibility of the ecclesiastical authority for the employment or maintainance of unemployed or indigent clergy; the bishop's "Mensa"; the canonical rights of the clergy; and even the legality of certain of our Canons.

In our next article we will deal with the question of the canoni-

cal responsibility of the bishops towards the inferior clergy under the law of the Church; the canonical distinction between a beneficed cleric, and his missionary brother; and the canonical rights of the inferior clergy. I am sorry to have wasted so much time on this preliminary excursus, but if we are going to advance the claims of the clergy, it was clearly necessary to give some idea of the grounds on which those claims rest.

A NEW WORK ON THE TEXT OF ACTS

By B. H. STREETER, The Queen's College, Oxford

The Acts of the Apostles: A Critical Edition with Introduction and Notes on Selected Passages. By A. C. Clark. Oxford: Clarendon Press (New York: Oxford University Press), 1933, pp. lxiv + 427. 30/- \$7.50.

As long ago as 1914 Prof. Clark published the results of an attempt to apply to the text of the Gospels and Acts the principles and methods which he had developed in his long studies of classical MSS. New-Testament scholars were interested, but not convinced; though it was generally recognized that in regard to the Acts he had made out a strong case, which could not be rejected out of hand. Prof. Clark has now returned to the charge fortified, with recently-discovered papyri and the results of years of minute research concentrated into a truly monumental volume.

This time (so it seems to the present reviewer) he has broken the enemy's line and firmly established his main position. So far as the Acts is concerned (though not necessarily of the Gospels), he has done for the text of Westcott and Hort what these did for the old Textus Receptus. They were the first English scholars who had the courage to disregard the "vested interests" of the traditional printed text (though it was supported by the great majority of MSS.) and to frame a new text on the basis of what they held to be the best MS. and the small family of its allies. Prof. Clark has done the same thing in regard to what is commonly called "the modern critical text"—that is, the group of printed editions which differ only in detail from that of Westcott and Hort. But whereas these all take as their basis the Codex Vaticanus, "B", and its handful of allies, Prof. Clark bases his text on the Codex Bezae, "D", and its still more exiguous band of supporters. That is to say, he bases his critical edition on what, since Griesbach, has borne the inappropriate name of the "Western" text.

Westcott and Hort rejected the readings of the "Western" text *en bloc* (except in some cases of omission); nevertheless they were the first to point out that a text of this type was shown by quotations from early Christian Fathers and by the earliest Versions to have been "the most widely spread text in ante-Nicene times," and that texts of this kind were "at least dominant in most Churches of both East and West." Since they wrote the evidence for the early date and wide circulation of the "Western" text has considerably increased, while early evidence for a text of the B type seems to be confined to Egypt, and even then the "Western" text is found side by side with it. Again, the intrinsic probability of a large number of Western readings has commended itself to an increasing number of scholars.

The volume, however, on the text of the Acts by the late Prof. J. H. Ropes of Harvard in 1926 (in Lake and Foakes Jackson's *Beginnings of Christianity*) marked a reaction against this tendency. Ropes maintained the general superiority of the B type of text; but he felt compelled to date the "Western" text before A.D. 150, and to deny that in the Acts (but not necessarily in the Gospels and Epistles) either of these two early texts could have been derived from the other by a process of gradual corruption. "Either the 'Western' text represents substantially the original, from which the text of B . . . as a definite recension was derived, or *vice versa*, the 'Western' is a rewriting" of this text. (A third alternative, of two editions by the original author, most elaborately worked out by the great classical scholar Blass, can be definitely disproved.)

The "Western" text is calculated by Ropes to be longer than the B text by about 10 per cent. of the total length of the Acts; it follows, then, that either the B text is an intentional *abbreviation* of the "Western," or the "Western" is a deliberate *expansion* of the other. Heretofore, for the student wishing to decide between these two alternatives, the scales have been heavily weighted in favour of the B text, by the mere fact that Western variants had either to be dug out of a complicated *Critical Apparatus*, or seen continuously in a transcript of the Codex Bezae,

with all the mis-spellings and other corruptions. In Prof. Clark's edition the choice between the alternative texts is immensely facilitated by printing the extra matter given in "Western" authorities in bold-face type. Moreover, his text is not a mere transcript of the Codex Bezae (a MS. full of errors and copied by an unusually ignorant scribe); he has constructed a critical text in which the errors and omissions of D are corrected by means of its other supporters.

Now if the words and sentences in bold-face type be examined, as they appear in Prof. Clark's text, very few look at all like interpolations. On the contrary, a great majority add little details in themselves intrinsically probable, though not important enough to have been preserved in independent tradition, yet of a kind which a reviser might well think superfluous. Moreover, as Ropes himself admits, the Western additions have "a vocabulary notably the same as that of the original author"; and "of any special point of view, theological or other, on the part of the 'Western' reviser it is difficult to find any trace."

The differences between the two types of text are not confined to the single point of insertion or omission. There are many variants in what is common to both texts; and here only a minute and prolonged study can determine which of the two texts is superior. In one such point Prof. Clark is to be congratulated on a discovery of his own, which brilliantly vindicates the Western text. In Acts xix. 9 Gaius and Aristarchus are said to be Macedonians; but in xx. 4 Gaius has become a native of Derbe in Asia Minor. Clark shows that the Western reading for Derbaïos is Doberius, and that it refers to a town Doberos, mentioned by Thucydides, situated 26 miles from Philippi, the bishop of which in later times was prominent at the Council of Chalcedon.

But even if it could be shown that (apart from the additions) the B text is more often right, Prof. Clark's main contention would not be refuted; for it is quite possible that the MS. from which the abbreviator worked had, on the whole a better text than the ancestor of the Codex Bezae. In any case, it is important to remember that we have now to reconstruct that ancestor mainly

from a single corrupt Greek MS. which must often misrepresent that ancestor. Curiously enough, we have much better evidence for the larger additions that we have for the main body of the Western text, for most of the notable additions occur also, either in the Greek cursives 383 and 614, or in the marginalia of the Harclean Syriac which were derived from a Greek MS. in Egypt in the year 616. It is quite possible, therefore, for a critic who accepts Clark's main position, nevertheless to hold that in many cases the B text has preserved the true text.

New Testament scholars should beware of prejudging the question of the priority of the longer text of the Acts by considerations derived from a study of the "Western" text of the Gospels. The late Prof. Turner, in the course of the work on the text of St. Mark to which he devoted himself in his later years, was led to the conclusion that "Western" authorities very frequently preserve the true reading, yet nevertheless they do so less often than B. Since, however, the Gospels and the Acts were usually transmitted in different codices, it is quite possible to hold that on the whole the better text of the Gospels is preserved by B, the better texts of the Acts in D. It is a not-improbable conjecture that B and its allies represent the edition by Hesychius of Alexandria of which Jerome makes mention. An Alexandrian editor would be at pains to collect the most ancient copies as a basis for his revision; and it may easily have happened that the most ancient MSS. of the Acts which he found represented the abbreviated recension, whereas those which he used for the Gospels were exceptionally good.

Space allows only a bare mention of the series of masterly discourses on the Codex Bezae, the Old Latin translations, and other ancient authorities. Whatever view may be taken of Prof. Clark's preference of the "Western" text, these alone would make his book a notable monument of scientific scholarship, and of exact and original research.

NOTES AND COMMENTS

By BURTON SCOTT EASTON, General Theological Seminary

George Parkin Atwater (d. October 21st, 1932) was born in 1874. He became an Episcopal clergyman of prominence, and was the author of various extremely well known popular works, of which his *The Episcopal Church* (1917) and *A Word-Map of the Old Testament* are the most important.

Edgar Simmons Buchanan (August 18th, 1932) in his later years attained an unfortunate publicity. Trained by Bishop Wordsworth as a collator he at one time did faithful work on the Old Latin texts, but he developed a growing eccentricity that eventually led him to claim that all existing Gospel manuscripts have been hopelessly corrupted by an Arian conspiracy, and that he alone could restore what the Evangelists originally wrote.

Frantz Buhl (September 29th, 1932) had reached the age of eighty-two and in recent years had naturally withdrawn from active work. A Dane and in the 'eighties a professor at Copenhagen, he was called to the Old Testament chair in Leipsic in 1890, to return to Copenhagen eight years later. His best known book, *Geographie des alten Palästina* (1896), was in its day a standard work, but he was also the author of many other volumes, in both Danish and German, on the Old Testament and allied subjects. He likewise collaborated in Kittel's *Biblia Hebraica*.

Karl Dunkmann (December 1st, 1932) was born in 1868 and filled various academic posts in the German institutions; from 1913-1917 he was Professor of Systematic Theology at Griefswald. A voluminous writer of the "modern-positive" type (the title preferred in Germany for a scholarly conservatism) he specialized chiefly in themes relating to the Christian philosophy of religion and gave particular attention to Schleiermacher. But he wrote also a history of Christianity "als Religion der Versöhnung" (1907; never completed).

Louis Laberthonnière (October 6th, 1932), born in 1860, an Oratorian, attained prominence as an intellectual leader among French Roman Catholics. At the time of the Modernist controversy he inclined so far towards liberalism that his *Essais de Philosophie Religieuse* (1903) and his *Le Réalisme Chrétien et l'Idéalisme Grec* (1904) were both put on the Index. He never, however, broke with the authorities and pursued without interference a more or less anti-scholastic war in the *Annales de Philosophie Chrétienne*, of which he became editor in 1905. His particular object of attack was the Action Française movement.

James Meeker Ludlow (October 4th, 1932) was born in 1841, and had a long career in the Presbyterian ministry, retiring in 1909. He wrote many popular works, chiefly edificatory.

Arthur Cushman McGiffert (February 25th, 1933) was born in 1861 and was educated at Western Reserve, Union Seminary and in Europe, taking his Ph.D. at Marburg in 1888. He was then ordained to the Presbyterian ministry and became an instructor in Church History at Lane Seminary. Five years later he was called to Union as Professor of the same subject; a position that he held throughout his active life. In 1899 he transferred his ecclesiastical connection to the Congregational Church, and in 1917 he succeeded Dr. Francis Brown as President of Union. His retirement, due to failing health, came in 1926. Dr. McGiffert's substantial literary career began in 1890 with his annotated translation of Eusebius, which is still standard despite the lapse of over forty years. His *Apostolic Age* (1897) is almost equally well known, although more affected by the passing of time. *The Apostles' Creed* (1902) is brief but has molded opinion powerfully. He then turned his attention to the later periods of Christian history in his *Protestant Thought before Kant* (1911), *Martin Luther* (1911) and *The Rise of Modern Religious Ideas* (1915). The war and his elevation to the presidency of Union compelled a slackening of effort, and it was not until 1924 that his next book was published, *The God of the Early Christians*. This was, however, generally regarded as disappointing, partly through its over-dependence on the distorted recon-

structions of G. F. Moore. His illness necessitated a long respite, but only last year appeared the first volume of his *History of Christian Thought* in which all the old vigor and freshness was once more manifest. The second volume, completing the work, has just been published.

Henry Hutchinson Montgomery (November 27th, 1932), sometime Bishop of Tasmania (1889-1901) and afterward Secretary of the S. P. G., was born in 1847. His life was naturally spent in practical and extraordinarily useful work, but he found time, especially in his later years, to publish many biographies and a few other works, notably his *Visions* (3 volumes; 1905-1918).

Friedrich Niebergall (September 30th, 1932) was born in 1866. He served in the German pastorate from 1892 to 1903, when he went to Heidelberg as an instructor. He became Professor of Practical Theology there five years later, transferring to Marburg in 1922. Niebergall devoted his entire life to rendering the conclusions of the religious-historical school profitable for pastoral work, contributing richly to a type of religious literature familiar in Germany but almost unknown in English-speaking countries. The best known of his works was his *Praktische Auslegung des Neuen Testaments*, which was first published in 1909 as part of Lietzmann's familiar *Handbuch*. The first plan was to make Niebergall's practical exposition follow the exegesis of the Lietzmann writers, but the slow progress of the work—it was not finally completed until 1926—made this impossible, and Niebergall adopted rather the conclusions in J. Weiss' *Schriften*. So his volume was withdrawn from the Lietzmann series—it was recently replaced by Fendt's *Die alten Perikopen*—and issued separately; it reached a third edition in 1923. In 1912 he undertook the still more ambitious task of a similar exposition of the Old Testament, and the task required three volumes, of which the last appeared in 1922. Another large piece of work was his *Der neue Religionsunterricht* (with Emlein; four volumes; 1926-1930). Preachers who can read German find in Niebergall's works a mine of suggestions for unhackneyed and profitable treatment.

Robert Norwood (September 28th, 1932), born in 1874, was

a preacher of great repute, and at the time of his death was rector of St. Bartholomew's Church, New York City. He published many volumes of poems and sermons. A lack of adequate knowledge marred his version of past events but, it should be added, in the last few years of his life he became aware of this defect and was undertaking to rectify it. His spiritual appeal, which was deep and sincere, lay in a realm independent of history.

Salomon Reinach (November 4th, 1932) was born in 1858. His first great interest was in archæology, at first (in 1880) in Greece, leading to his *Epigraphie Grecque* (1885), which established him as a scholar and led to his appointment to a post in a French national museum; this, by successive promotions, brought him in 1902 to a professorship in the School of the Louvre. His most massive works are his classic catalogs of ancient sculpture (five volumes, 1897-1925) and of medieval and renaissance paintings (six volumes, 1905-1923). To most persons, however, he is best known by his *Cultes, Mythes et Religions* (five volumes, 1905-1924), condensed in his celebrated *Orpheus* (many editions beginning in 1909). Dr. Reinach's interest in religion was detached and his point of view individualistic, but his work can never be ignored.

James Hardy Ropes (January 7th, 1933) was born in 1866, was educated at Harvard, Andover and abroad, and entered the Harvard Faculty as Instructor in New Testament in 1895, to remain at Harvard for his entire life. His first work, *Die Sprüche Jesu* (1896), is still authoritative for the *agrapha*; his *St. James* (1915) is wholly the best work in English, and his *Text of Acts* (1925) will long remain a classic. In addition to these solid volumes he wrote copiously for the technical periodicals, and his contributions were looked for eagerly on account of their fresh point of view. Dr. Ropes feared constantly lest theological orthodoxy be replaced by critical orthodoxy, and he did not hesitate to experiment along lines out of favor with most specialists in the New Testament field; witness, *e.g.*, his championing the work of Dr. Lütgert, who has been able to attract almost no other follower.

Archibald Henry Sayce (February 5th, 1833) is scarcely remembered by the present generation, despite the enormous services he rendered to Assyriology in the latter part of the nineteenth century. Born in 1845, he was made a Fellow of Queen's College, Oxford, in 1869. He devoted himself to Semitics and only three years later published his first Assyrian Grammar. His reputation was such that he was made a member of the Old Testament Revision Company in 1874—he was not yet thirty—and he served throughout the preparation of the Revised Version. In 1891 he received the Oxford Professorship of Assyriology, which he held until his retirement in 1919. The list of his works is gigantic, with his translations in the two series of *Records of the Past* (1874–1892) as the most extensive and his *Higher Criticism and the Verdict of the Monuments* (1894) as the most widely known. With the twentieth century, however, his productivity slackened and concluded with *The Archaeology of Cuneiform Inscriptions* in 1907, although in 1923 he published a volume of *Reminiscences*.

Wilfred Harvey Schoff (September 14th, 1932) belonged to a rare class; a commercial expert of high standing, who took as his non-professional interest archæology and attained it in a standing much more than that of an amateur. Born in 1874, he was made Secretary to the Philadelphia Commercial Museum and held this appointment until his death, combining with it lectureships at many American universities. It was through studying the history of commerce that he was led into archæology, and the list of his works contains such curious combinations as *The Parthian Stations of Isidore of Charax* (1914) and *The St. Mary's Falls Canals* (1915). His best known non-professional work is *The Ship "Tyre"* (1920).

John Merlin Powis Smith (September 26th, 1932) was born in London in 1866 but came to this country as a young man and received his college education here. Trained for the Baptist ministry in Iowa, in 1895 he went as a graduate student to the University of Chicago and four years later was appointed to an instructorship in Semitics. At the same time President Harper

made him his literary secretary; a position he held for seven years and during which he aided in the preparation of Harper's *Amos and Hosea*. His steady academic promotion followed, and in 1915 he was given a full professorship. His most important literary work in his specialistic field was his *Micah, etc.*, in the *International Critical Commentary* (1911-1912), but he also wrote and edited many smaller books, several of them of a popularizing nature. To the general public he was best known for his share in *The Old Testament: An American Translation* (1927). At the time of his death he was President of the American Society of Biblical Literature and Exegesis.

Stuart Laurence Tyson (October 10th?, 1932) was born in 1873, and was well known as a popular lecturer on New Testament themes.

BOOK REVIEWS

The Cambridge Ancient History. Volume IX. *The Roman Republic 133-44 B.C.* Ed. by S. A. Cook, F. E. Adcock, and M. P. Charlesworth. Cambridge University Press; New York: Macmillan, 1932, pp. xxxi + 1023 + 22 maps, plans, and tables. 37/6; \$9.00.

We confess that one of the red-letter days of the year is the one on which the new volume of the *Cambridge Ancient History* arrives. We confess also that the nearer the series approaches the reigns of Augustus and Tiberius, the more interested we become. We are anxious also to reach the volumes dealing with the Later Empire, on which we have nothing in English in the way of a full-sized account—*i.e.* the Empire from Hadrian on.

However, in the present volume we are still dealing with the Republic. The tale begins with Tiberius and Gaius Gracchus; with the wars of the age of Marius; and the enfranchisement of Italy. These four chapters are by Hugh Last, with the assistance, in chapter iv, of R. Gardner.

Professor Rostovtzeff and Professor Ormerod next deal with Pontus and its neighbors, and the first Mithridatic War. This opens the windows to the East, so to speak, and we are prepared for the chapters which deal with the advance of the Imperial Republic in that direction. Professor Rostovtzeff is, of course, an outstanding authority on the history and archæology of that part of the world. However, we turn back to Italy for two chapters (by Hugh Last and R. Gardner) on Sulla and the Rise of Pompey. It is in the latter chapter (vii) that the real hero of the volume comes on the stage—Pompey, whose genius for organization and efficient military management reminds one so much of Napoleon; though he entirely lacked Napoleon's ability to capture the imaginations and loyalties of his troops. The view taken of Pompey is not uncritical:

"He failed to maintain his troops' morale; and he had won so many battles without ever winning the war, that many began to despair of a victorious peace.

More serious still, as an administrator, his ideals were too high; his magnificent scheme of reconstruction in Asia, which in four years had set a prostrate province on its feet, gave mortal offense to the financial interests" (p. 348).

Moreover, the unparalleled concentration of public resources in his hands is recognized (p. 349) as marking the end of one epoch in Roman history and the beginning of the next. Pompey's military command was a very important step in the development of the Imperial Republic into an Imperial Monarchy.

Chapter viii recounts the fascinating story of Rome and the East, by H. A. Ormerod and M. Cary—the suppression of the pirates, the Second and Third Mithridatic Wars, Lucullus in Armenia, Pompey in Syria and Egypt. It is not difficult to get a feeling in this chapter of the background of those strangely beautiful *Psalms of the Pharisees* that sprang out of this period.

We are led naturally in chapter ix to an account of the Jews during the ninety years under consideration; or rather, from Aristobulus I and Jannaeus to Herod and Antigonus. This important chapter is by Professor E. R. Bevan. He deals not only with the political history but with the Jewish parties and their relation to the Law; with the Apocalypses and eschatology; with the new Covenant of Damascus and the Essenes; with the Samaritans; and lastly, with the Jews of the Dispersion.

Dr. Bevan accepts the view that "the Galileans in the time of Jesus Christ must have had largely heathen ancestors" (p. 398). He also makes much of the Parthian invasion in the year 40 B.C. "To the Jews the Parthians were heaven-sent deliverers, and Jerusalem threw open its gates" (p. 405)—a clear token of the political and social outlook of the time. There is also a freshness of view and clearness of writing that characterize all Dr. Bevan's work.

In dealing with the origins of Pharisaism, he recognizes the limitations of our sources—one or two documents like the *Psalms of Solomon* and *IV Ezra*, a century later; Josephus' account of the school; the representation in the New Testament (it is going a little too far to say that it is 'based on lost Aramaic documents'); and last of all, the later Rabbinic literature. One must admit, as he says, that

"it is quite possible that the Rabbinical tradition eliminated altogether features which belonged to the Pharisaism of New Testament times; the charges, for instance, which Jesus brings against the Pharisees in Mark vii, in regard to Corban and duty to parents, do not apply to the Judaism of the Rabbinical books, which in this matter took a view agreeing rather with that of Jesus. In short, we are very ill furnished for tracing the history and drawing the picture of early Pharisaism" (p. 408).

It is clear, however, that the name means 'separated,' and that the sect emerged about the time of the rise to predominant importance among the Jewish people of the class of expert teachers of the Law (p. 409). Dr. Bevan's chapter is of first-rate importance for students of the Jewish background of the New Testament.

The following chapters deal with the Provinces and their Government (by G. H. Stevenson): Rome in the Absence of Pompey, and The First Triumvirate (by M. Cary); The Conquest of Gaul (by C. Hignett); W. W. Tarn deals with Parthia in chapter xiv. This is a very thorough chapter, and sums up our present-day knowledge of that people.

Chapter xv carries on the story of affairs at Rome from the Conference at Luca to the Rubicon; chapter xvi deals with the Civil War; and xvii with Caesar's Dictatorship. These three successive chapters, forming a Caesarean *crescendo* in the development of the theme, are by F. E. Adcock; but it is a crescendo leading to the end of the political narrative of the present volume. It works up to the tremendous climax of Caesar's dictatorship, and breaks off abruptly with the conspiracy and the Ides of March.

The remaining chapters deal with Literature in the Age of Cicero (by E. E. Sikes); Ciceronian Society (by J. W. Duff)—a brief chapter, but giving an excellent summary view of the social conditions of the times, including even sketches of *grandes dames*; the Art of the Roman Republic (by Eugénie Strong); and the Development of Law under the Republic (by Professor F. de Zulueta)—an interesting account showing the influence of Greek thought and of the philosophical concept of the *ius gentium*.

A word should be added about the maps, which are done in

colors and are spaced conveniently through the volume. This is a decided advantage over the method followed in the *Cambridge Mediæval History*, where a portfolio of loose maps accompanies each volume, some of which invariably get lost or misplaced. One may hope, however, that before the series is complete an atlas will be published which will include the best of the maps in the preceding volumes and also the charts and chronological tables—as in the final volume of the *Cambridge Modern History*.

FREDERICK C. GRANT.

The Sealand of Ancient Arabia. By Raymond Philip Dougherty. New Haven: Yale University Press, 1932, pp. xi + 203. \$3.00.

To the student of the ancient Orient the paucity of maps and exact delimitations of political boundaries is a recurring aggravation. Picturesque phrases such as "King of the four quarters of the earth" leave much to be desired by one who would reconstruct the events of a reign or a dynasty. The lack is specially tantalizing when a new people appears on the screen of ancient events. To the chronicler it may have been sufficient to designate them simply as "westerners," Amorites, "the horde," Unman Manda, or "people of the sealands." To the student of modern times the phrases are provocative in giving only a momentary glimpse of movements which otherwise are seen clearly only in their conclusions. The original homelands of the people, their neighbors, the impulse which started them forth, the course of their migration and the events and crises which it produced, these and similar questions of import to the historian wait either upon chance discoveries or patient synchronization.

Professor Dougherty undertakes to give light upon such questions in the case of the mysterious people of the "mat Tantim" or "land of the sea." This is the land whence came the Chaldeans, among several dynasties, and it has been traditionally located to the north of the Persian Gulf on the southern boundary of Sumer and Akkad. From this area would roll forth armies and conquerors in periods of weakness in neighboring countries to complicate anew the turbulent politics of a region identified

with the origin and preservation of a great part of ancient culture.

The footing which enabled this people to withstand the terrific shocks of conquest by Sargon of Akkad, Hammurabi, the Kassites, and almost without exception all the Assyrian conquerors ending with the Sargonids, this author finds to have been a greater extent of domain than has been previously attributed to them. To the swamps of the "bitter sea" he would add the sandy seas of the north of Arabia. This reading, he tells us, does not rest upon new inscriptions or new translations of old inscriptions, but rather upon a new interpretation of material which in all cases has been available to every student of the field.

It is in the rearrangement and restatement of his material that Professor Dougherty's monograph promises to be most valuable. He has collected all of it, in transliteration as well as translation. As in his works on Nabonidus and Belshazzar, the reader finds here, ready to his hand, clearly stated and simply arranged, all the materials available for the drawing of his own conclusions. If he needs additional tools he finds them made available through copious footnotes.

To the biblical student there is a "concluding interpretation" of special interest. Here, with a wealth of speculation and evaluation, is presented a considerable material previously little considered in relation to such speculations as "The Kenite Hypothesis," the connection of the god Ea with Yahweh, and the debt of the Hebrews to their neighbors in the birth period of their religion.

ALLEN D. ALBERT, JR.

A History of Israel. Vol. I. *From the Exodus to the Fall of Jerusalem, 586 B.C.* By Theodore H. Robinson, pp. xvi + 496. Vol. II. *From the Fall of Jerusalem, 586 B.C., to the Bar-Kokhba Revolt, A.D. 135.* By W. O. E. Oesterley, pp. xvi + 500. Oxford University Press, 1932. \$7.50.

Professors Robinson and Oesterley have produced what ought to become a standard textbook on the History of Israel. Unlike Professor Olmstead's recent work, they do not pay much attention to archæological details; though the main results of modern

archæology are taken into account. A great advantage in their work is that it carries us through the Revolt under Hadrian and so provides a complete background for the Jewish sections of the New Testament as well as for the Old Testament and its Apocrypha. In completeness the work compares with the four volumes in Kent's series dealing with the same long period. As compared with Kent, on the other hand, Robinson and Oesterley are of course more up to date. Kent has been a useful textbook for many years; and it is really surprising, when one looks back, to see how Kent anticipated positions that are now generally accepted. The volume by Professor Robinson has had the advantage of oral delivery and discussion. Further, a real value in the work is its recognition not only of the vital place religion held in the life of the ancient Hebrews and Jews; but also the permanent significance of that religion for the higher life of mankind. The uniqueness of the biblical literature is recognized. "The Old Testament, especially in those portions which deal with pre-exilic days, presents us with a situation which is almost unparalleled in the ancient world. We have a people passing from the simple nomad plane to a more complex agricultural and commercial order, and still maintaining certain contacts with their older life. The key to the history of pre-exilic Israel, both in religion and in secular affairs, is to be found in the reaction of these two points of view upon one another." For this reason the beginnings of Israel are studied against the background of the land of Palestine and its earlier racial history. "Modern history properly begins with the year 1479 B.C., and treats of that epoch in the story of our race which we may call the era of territorial imperialism" (i. 4). These words introduce the chapter in which are sketched the main outlines of Egyptian and Near Eastern history down to the Battle of Carchemish in 605. This is assuredly the way to begin the history of Israel. Too often the background of Oriental history is introduced in snippets, presupposing a general acquaintance with Near Eastern history on the part of the student—a presupposition that appears to have no justification.

This point of view is clearly set forth and maintained in the following chapters. One need only say that its general character is moderately conservative, as is, of course, quite proper in a textbook. Moses is recognized as a real figure, the decalogue of Exodus xx going back to him. The great self-revelation of Yahweh in the words, "I will become their God, and they shall become my people," though it does not meet us until the seventh century, does really sum up the whole history of the religious life of Israel and throws light upon the original significance of the name of God YHW.

Vol. ii begins with the Fall of Nineveh and the establishment of the Neo-Babylonian Empire. An excellent account is given of the events leading up to the exile (by way of summary), and the condition of the Jews both in Babylonia and in Palestine is briefly sketched. Once more, as in Vol. i, the general historical background is outlined without too much attention to detail so that the student is in a position to recognize the bearing of this general history upon events in Israel. The modern view is taken of the dating and relations of Nehemiah and Ezra (in this order), adequate attention is given to the Samaritans and the Elephantine papyri, and the rise of Hellenism. Another feature that is often overlooked in school histories is the economic and social. We have learned, however, to expect from Professor Oesterley a clear recognition of the importance of the social background, and in this we are not disappointed. Unfortunately, the scale of the history has to be reduced somewhat toward the end. Nevertheless, it is a great gain to have the continuous history of Israel from its beginnings down to Bar-Kokhba told in one continuous narrative.

Needless to say, the work as a whole is one for scholars as well as students, and we trust will have a long and useful career ahead of it. It the *only* thing in its particular field, and it is the *best* thing in a much larger.

FREDERICK C. GRANT.

The Oldest Version of the Bible. By H. G. Meecham. London: Holborn Publishing House, 1932, pp. xxii + 371. 5/-.

The title of this book is somewhat misleading, for the Letter of 'Aristeas' is the main subject. 'A study in early apologetic' is the author's description of his work. All the important literature on 'Aristeas' seems to have been carefully studied and a new translation of his letter is included. Some of the conclusions arrived at are: Aristeas was written about 100 B.C., and it contains a groundwork of historical fact, *i.e.* the Pentateuch was translated into Greek in the reign of Ptolemy Philadelphus (285-247 B.C.) and under his patronage. On the other hand the translators were few in number and were Alexandrian not Palestinian Jews. The letter is a unity and the author was a 'liberal' Hellenistic Jew and a clever apologist; he knows how to omit all that would weaken his argument.

This book is probably the best introduction to 'Aristeas' in English, it covers the ground fully and is elaborately documented: there are six pages of bibliography. The statement on page 341, "It is clear that our Lord was acquainted with the Greek Version, since 33 out of his 37 O.T. citations show close kinship with the LXX," is an obvious, even naïve, case of *non sequitur*. In comparing the 'pedestrian quality' of the morality of the letter to the Aristotelian tenet of 'the mean,' the author seems to be led astray by the associations of the word mean.

A. HAIRE FORSTER.

The Queen of Sheba and Her Only Son Menyelek. By E. A. Wallis Budge. Oxford University Press, 1932, pp. xcvi + 243. Pll. 32. \$2.25.

All who are interested in Ethiopic literature will welcome the demand which has necessitated a second edition of this work; in its new form it is cheaper, but it has a new and valuable preface added. The work, better known as the *Glory of Kings, Kebra Nagast*, tells of the connection between Israel and Ethiopia, and how that connection was established; how the Ark was brought to Abyssinia; and how the present line of emperors, according to the commonly held theory, is derived from the union of the

Queen (Makeda according to the Ethiopic, Bilqis according to the Arabic tradition) with King Solomon, and their offspring Menyelek. Sir Wallis gives a complete English translation for the first time. In Abyssinia it enjoys still the highest authority, the greatest popularity, and is regarded with an almost superstitious awe. In the new preface the author well says: "It piles up fancy tales, fables, legends, folk-lore, dogma, mysticism and pious remarks on a substratum of historical fact" (p. vii); perhaps the reality of the last element, which is also mentioned elsewhere, is questionable. But there can be no doubt of the interest of the book, even to one not especially interested in Ethiopia. Chronological accuracy is quite lacking, Old and New Testaments are mixed indiscriminately with early Church history. Adding to the value of the present edition is the long and learned introduction, such as is found in all the translations of Sir Wallis. In the colophon it is said to have been translated from an Arabic version of a Coptic *ms.*; the Arabic is dated in the early fourteenth century; the Ethiopic probably soon followed. The plates illustrate the chief events in the life of our Lord, and are in themselves valuable examples of Ethiopic art, developing upon the foundation laid by the Venetian Brancalone, who spent many years in Abyssinia.

F. H. HALLOCK.

A Study of Jesus' Own Religion. By George Walter Fiske. Macmillan, 1932, pp. xvi + 360. \$2.00.

This is a very interesting and challenging book but one which the present reviewer does not find very convincing because it seems to him that the author has been guilty of the common fault of making Jesus conform to his ideas of what modern religion demands rather than of making modern religion (if it wants to call itself Christian) conform to Jesus' teachings taken intact and not denuded nor reduced by any kernel-husk, or center-periphery theory.

The author refuses to join in any "retreat from Jesus" and insists that in Jesus and his religion alone can the solution of our

tremendous problems of the present day be found. With all this of course the present writer heartily accords. With the rejection of the contentions of the extreme eschatological school there should also be agreement. But in this on the whole splendid and valuable book the pendulum swings much too far in the other direction and we get a Jesus who is an eloquent preacher of the Social Gospel, which is the heart and soul of his message. This simply is not historical, in my judgment. No doubt Jesus' ethical "teachings contain sufficient dynamite to undermine any anti-social systems that resist brotherhood to-day." But they are not the heart and soul of his Gospel when isolated from his estimate of his own Person and Office and of the Kingdom he came to usher in, of which Kingdom Jesus' ethical teachings give the moral standards. Nor are they directly and immediately concerned with the Social Gospel at all. I cannot do better than to set against this view the wise and judicious estimate of one of our leading specialists in the field, Dr. B. S. Easton (Hale Lectures, pp. 132-3): "It is generally recognized today . . . that what is termed the Social Gospel has only an indirect connection with Jesus' teachings. In social organization and political problems He took no interest. . . . Jesus' primary task then was the awakening of individual consciences to prepare to face the judgment that would inaugurate the Kingdom. . . . The most we can say is that our duty to love our neighbor as ourselves carries with it a duty to see, as far as we may, that his environment is adapted to his highest capacities of development. This may well involve a duty to aid in the reform of corrupt social, political, or economic systems. . . . But the complexity of such problems is so enormous" that we seldom dare say only one solution is Christian.

I have of course no desire to refuse to apply the *principles* of Jesus to our huge problems. But only the principles are his, the application is ours. And if someone else would give a different application, he may well be as right as we. At least he can still be a Christian. Christianity cannot be identified with any *one* interpretation of "the Social Gospel"—nor with any creedless,

non-dogmatic form of religion whatsoever, without flying in the face of the really historical Jesus.

FELIX L. CIRLOT.

The Lectures of St. Matthew. By T. L. Aborn. Milwaukee: Morehouse, 1932, pp. xiii + 608. \$2.50.

The author of this book presents the view that the Gospels, and particularly the First Gospel, are bodies of lecture notes based on or condensed from more extended lectures "used for training workers in the early Church." Critical and historical questions are ignored (in the opinion of the present writer, much too completely for the unlearned reader's welfare), and the author "goes directly to the exposition of the practical religious values enforced and illustrated by the Gospel narrative."

A brief introductory chapter to give the reader his orientation would be quite in order. The schematization of his lectures attributed to the Evangelist seems much overdone. There are three courses of exactly fourteen lectures each, and three or else six parts to each lecture. Despite the "appeal" to the genealogy this seems arbitrary. The exegesis is often unsatisfying, sometimes surprising, though this may be partly due to the author failing to make clear the distinction between what the saying historically meant and what he supposes the Evangelist to be using it to teach. Even if this distinction be made for him, however, the result is still often highly doubtful, to say nothing more. To mention a few passages, the treatment of "Why askest thou me concerning that which is good?" or of the cry of desolation on the cross, or of "Thou art Peter etc." is in every case though in varying degrees unsatisfactory. Not only is criticism passed over, but often the treatment is uncritical. For example, St. Peter's firm belief in the true Divinity of our Lord at Caesarea Philippi seems to be assumed as certain and built upon. In this passage particularly the ax is being ground sharp. One had hoped those methods of exegesis were at an end.

Yet the book can do much of what its author hoped it would do despite its grave defects, and with the above cautions can be

recommended (for what it professes to do) to the "intelligent layman"—the more intelligent (and discriminating) the better.

FELIX L. CIRLOT.

Das Neue Testament Deutsch. Göttingen, Vandenhoeck & Ruprecht.

7. *Die Briefe an die Korinther.* By Heinz Dietrich Wendland. 1932. M. 5.60.

8. *Die kleineren Briefe des Apostels Paulus.* By H. W. Beyer, Heinrich Rendtorff, Gerhard Heinzelmänn and Albrecht Oepke. 1933. M. 4.95.

These two new parts of this commentary confirm the impression given by the earlier issues; the standpoint is that of a very enlightened conservatism practically directed. In his treatment of I Corinthians Dr. Wendland prefers to see in the Christ-party pneumatics who profess to derive their inspiration direct from Christ. The rulers of 2:6 are demons. The "virgins" of Chapter 7 should be rendered "virgin daughters." The curious "baptism into Moses" of 10:2 is due to describing Jewish events in Christian terminology. 15:24 predicts the Millennium. The correct rendering of 15:32 is undecided. Partition theories for II Corinthians are not favored, although the difficulties are admitted. The eschatology of II Corinthians is in no way changed from that of I Corinthians. As a whole Dr. Wendland's exposition is smooth and useful, and he is particularly excellent in the difficult thought of II Corinthians.

In the "lesser Pauline Epistles" the Pastorals are included; they will be treated separately in a later part. Dr. Beyer's Galatians is competent, even though not brilliant; it is enough to say that his treatment of the "stoicheia" is wholly modern. Dr. Oepke finds the Pauline authorship of II Thessalonians impossible to maintain. Dr. Heinzelmänn discusses Philippians, and leaves the place of writing open, although expressing a preference for Rome. The "dogs" of Chapter 3 are Jews, not Judaizers, and the "many who walk" are libertines. The remainder of the Imprisonment Epistles are assigned to Dr. Rendtorff, who is a "Landesbischof" and writes with especial pastoral zeal. His exegesis of Colossians, however, runs very close throughout to that of Dr. Dibelius, but his treatment of Ephesians suffers a little from too much insistence on its Pauline character.

BURTON SCOTT EASTON.

The Oxford Movement and After. By C. P. S. Clarke. Morehouse, 1932, pp. xi + 316. \$2.95.

The centenary of the Oxford Movement is hardly likely to call forth anything to take the place of Dean Church's classic account, or to equal the interpretative insight of Brilioth's *Anglican Revival*. Yet the volume before us has several real merits. It is popular without being jejune, and warmly sympathetic without thereby ceasing to be objective. It rests upon a conscientious study of the sources, including many as yet unpublished letters, some of which are quoted at moderate length. It brings the narrative of the Anglican Revival down to date. It is not overly interested in the ceremonial aspects of Anglo-Catholicism. And Mr. Clarke has been able so far to lay aside British insularity as to recognize the possible influence of an American bishop, John Henry Hobart, on the Tractarians. He thinks that Newman's emotional fervor in preaching may have been modeled on Hobart rather than an inheritance from his own Evangelical youth. Further, he considers it "at least possible" that the very idea of the *Tracts* came from the same source. This is, to be sure, no more than conjecture, but in view of Newman's known interest in Hobart it is worth consideration. Mr. Clarke at any rate deserves the thanks of American Churchmen for calling the attention of his compatriots to the prior and parallel movement of revival over here.

There is an error on page 56, where the Hadleigh conference is described as an "immediate consequence" of Keble's Assize sermon. It is clear from William Palmer's *Narrative* that the Hadleigh meeting was planned weeks before July 14, 1833.

P. V. NORWOOD.

Contemporary American Theology. Ed. by Vergilius Ferm. New York: Round Table Press, 1932, pp. xx + 361. \$3.00.

This is a volume of theological autobiographies, and is to be followed by another. The present volume includes twelve such autobiographies, viz. those of Professors Bacon, Brightman, Buckham, Case, Garrison, Horton, R. M. Jones, Knudson, Machen, D. C. Macintosh, E. F. Scott, and Wieman.

With the exception of Professor Machen, who is a fundamentalist, although he eschews the name, and Jones, who is a mystic, these theologians are all liberals, and some of them liberals of the left wing. The point of view of the choice of writers is well expounded in the introduction, which surveys the shifting turmoil of theological thought in contemporary American Protestantism.

Perhaps there is no better book to give the student the 'feel' of the past generation in American Protestant theology. It is difficult for many Anglicans to realize how firm a hold traditional Biblicism and especially traditional Protestant theology have had upon some of our contemporaries in their youth. The literal Bible; the exaggerated emphasis upon the Atonement in evangelical circles; the rigidly logical, starkly intellectual system of Calvinism—none of these spectres has haunted the studies of Anglicans. It is not without significance, perhaps, that no Anglican theologian appears in this book—though the debt of some of our fellows in the Congregational and Baptist folds to the Anglican tradition is quite observable. The book should really be called 'Contemporary American Protestant Theology.'

One of the most fascinating autobiographies in the book is that of Ernest Findlay Scott, who really enables the reader to see into the making of his own mind. Many of the autobiographies, especially perhaps those of Drs. Garrison, Horton, Rufus Jones, and J. Gresham Machen, are what the journalists call 'colorful.'

The book will certainly help students in this generation to realize more clearly the point of departure and the real progress made in the past, especially since 1900. There are never any breaks in history, and a man does well, in trying to understand his own time, to see what has led up to it in the immediate past. He is doubly fortunate when men of the rank and influence of this group are willing to open their hearts and let him see how they view the factors that have molded their inner lives.

FREDERICK C. GRANT.

The Buddha and the Christ. By Burnett Hillman Streeter. Macmillan, 1933, pp. xiii + 336. 7/6.

This volume contains Dr. Streeter's Bampton Lectures for 1932, together with two Appendices, one on the Buddhist sects of Japan and the other a critique of Dr. Rudolf Otto's *Das Heilige*.

It is evident that the author took the Bampton lectureship very seriously, both from the wide reading manifested in the several chapters and in the fact that he made several voyages to the Orient to seek and use the best available sources for the study of Buddhism. The result is an admirably lucid comparison, and contrast, of the two religious systems. Christ is represented as stressing life and personality; the Buddha as one who, even as interpreted by the Mahayana sects, regarded the continuance of personality as an illusion only productive of sorrow.

Dr. Streeter does not confine himself to the contrast of Christianity with Buddhism as given by many of his predecessors in this field, but makes also his contribution to a restatement of the meaning of Christianity as suggested in some of his earlier works, notably in his volume on *Reality*. Perhaps here we find the more valuable, or at least the fresher, material of the volume.

It may seem ungracious to make any criticism, but one does find a little disappointment in the feeling that two systems are contrasted and left at the end somewhat apart. The material is not so perfectly fused as to leave the impression of finality. It is not quite sufficient to speak of one religion as having its source in Palestine and the other in India, without making it clear that Christ is the *Way* in a larger sense than as the Founder of a religion. For much the same reason I find open to criticism the author's statement that it is *unfortunate* we are obliged to use one word for the religion of Isaiah and for that of the African medicine man. I should prefer to regard it as *fortunate*, since it gives a larger human basis for the religion of which Christ is both Author and Finisher. The *Way* stretches infinitely back as well as infinitely forward.

Nevertheless, the things to be criticised are small indeed by

comparison with what may be praised. In clearness of thought and beauty of language the present Bampton Lectures will compare favorably with the large majority of their predecessors.

HERBERT H. GOWEN.

Chief Modern Poets of England and America. Sel. and ed. by Gerald DeWitt Sanders and John Herbert Nelson. New York: Macmillan, 1932, pp. xxvii + 705. \$3.00.

Reprint of one of the most beautifully printed of modern poetical anthologies. One of its chief merits is that instead of a wide range of selection, the editors have concentrated upon fifteen English and Irish and eleven American contemporary poets, and a number of representative poems are chosen from each. Brief biographical notes precede the selections and an extensive bibliography is given in the back of the volume, covering editions and biographical and critical references contained in books and magazine articles. It is preëminently a student's book, and provides the material for thorough study of the authors. The type is large and readable as well as beautifully designed.

The British poets chosen are Thomas Hardy, Robert Bridges, A. E. Housman, W. B. Yeats, G. W. Russell, W. H. Davies, Ralph Hodgson, Walter de la Mare, John Masefield, W. W. Gibson, Harold Monro, Alfred Noyes, James Stephens, Siegfried Sassoon, and Robert Graves.

The American poets are Edwin Arlington Robinson—who naturally heads the list, and whose 'Flammonde' is the first poem given—one only wishes that a few passages from his 'Tristram' might have been included; Amy Lowell follows, and Robert Frost. Then comes Carl Sandburg, with his 'Chicago,' 'Prairie,' 'Caboose Thoughts,' 'Washington Monument by Night,' and nineteen other poems, strong with the tang of the West. Vachel Lindsay comes next; his exquisite 'Chinese Nightingale' heads the list and is given in full. 'General Booth,' 'Daniel,' and 'The Congo' are here too; as well as the less known poem on John P. Altgeld, 'The Eagle That is Forgotten.'

After these strong and vigorous singers comes the gentler and

quieter group—Sara Teasdale, Ezra Pound, John Gould Fletcher, Hilda Doolittle ('H. D.') the imagist, Conrad Aiken, and finally—last but not least—Edna St. Vincent Millay.

If, as some of the greatest preachers hold, preaching is closely allied to poetry, the man who aims to be an effective preacher ought to steep himself in poesy, both classical and contemporary. In one of his letters, addressed to the present reviewer, the late Robert Norwood of St. Bartholomew's wrote,

"Preaching is the great sacrament. Do your students study breathing, placing of voice, and care in articulation? I recommend the mastery of the English classics. I was fortunate, as a boy, in living in a well-appointed library of my father's, who was an Anglican rector. It is a favorite saying of mine that many preachers fail through disregarding the fact that the Bible is poetry from cover to cover and that it calls for the poetic spirit adequately to interpret it.

"An unfailing source of inspiration and help through the years has been the poetry of Robert Browning. 'Christmas Eve and Easter Day,' 'A Death in the Desert,' 'Abt Vogler,' 'Rabbi Ben Ezra,' continue to fill me with suggestions for sermon thoughts.

"A certain lyric ecstasy is found in all great preaching. The rhythm is identical with the rhythm of the spoken word, and I cannot but feel that after all, preaching is essentially the spoken word."

The present volume is a good one for the young preacher to begin with; it is an excellent introduction to modern English and American poetry.

FREDERICK C. GRANT.

The New Poetry. Ed. by Harriet Monroe and Alice Corbin Henderson. New edition. Revised and enlarged, with biographical and critical notes. New York: Macmillan, 1932, pp. lii + 775. \$3.00.

The new and revised edition of this important anthology is the work of Miss Harriet Monroe, one of the editors of the original work (which first appeared in February, 1917). The last previous edition was dated 1923, and the period between has 'been rich in new personalities, and in new works by poets represented in the previous editions.' The biographical notes are right up to date, and the critical comments are incisive and illuminating.

The selection of course is wide-ranging, and intelligently made. Those of us who grew up on Palgrave's *Golden Treasury*, and

who have been inclined to assume that English and American poetry ended with the Victorians and the New Englanders, have a great treat in store, unless they fortunately already know this charming volume.

English and American poetry, as both the present volume and the one reviewed above unite to demonstrate, is very much alive at the present day. Miss Monroe quotes a French writer, whose words are certainly interesting, and we hope true, M. Jean Catel: 'The United States continues entering boldly into the Assembly of the Muses with a marvelous offering of poesy.' That is quite encouraging, and if Miss Monroe had set out to provide the demonstration of the truth of this statement, she could not have done better than collect the poems her new volume contains.

FREDERICK C. GRANT.

Das Gebot und die Ordnungen. Entwurf einer protestantisch-theologischen Ethik. By Emil Brunner. Tübingen: Mohr, 1932, pp. xii + 696. M. 20.

Only a German theologian would call this very solid volume of nearly seven hundred pages a "sketch" of Protestant theological ethics. It is a very valuable and important exposition of the ethical thinking of the distinguished Barthian theologian, Emil Brunner, of Zürich. So far as the reviewer knows it is the first substantial treatment of ethics by a member of this school of theology.

The volume is divided into three books, the first providing a philosophical and theological introduction to Christian ethics, the second dealing with the basic commands of God for men, the third and longest dealing with what we would call social ethics, the family, the economic order, political and cultural life and the Church. There are 130 pages of valuable notes and a brief subject index at the end.

In line with the Barthian theology we find throughout a vigorous reaffirmation of the main emphases of the continental Reformation on the sovereignty of God, justification by faith, the persistent reality of sin, the duties of the Christian in his "station" in this world, and a repudiation of the recurrent tendency

to legalism in Christian ethics. It is thoroughly Biblical without being in the least bound by Biblical literalism. Combined with the conservative note there goes an informed recognition of the modern situation in all aspects of life and a clear-sighted insistence that the Christian is living in a new world and must come to terms with the facts of that world.

One of the finest and most welcome themes that dominate the whole treatment is the controlling place given to the action and claims of God. "Christian ethics is the science of human activity as determined by the activity of God." There is none good save God and true goodness is only in the power of God. "We have no one to serve but God and we have nothing to do but to serve God."

But to serve God is to serve His will for the world, His creative and redeeming Will. God does not will us to withdraw from the world and lose ourselves in mystical contemplation of Himself; He wills us to serve Him in His world. Our lives are not to be lived so much *towards* God as *from* God. There is no service of God which is not a service of concrete men, men embodied not alone in their physical bodies but in their social "bodies," the structures of society on which their lives depend.

Since God is the Creator of the world order and the social order men are commanded by Him to accept and work with that order according to their position in it. The Christian must work in and for the ordinances of the family, the state, the economic order, in which his life is set. In that sense the Christian must be a realist and a conservative. But equally the Christian sees that the world is a fallen world. The actual social order in all its forms no more fulfills the Divine idea than man as fallen realizes the Divine image. There is no service of God but that of sinful men in a sinful world. We can only live at all in the strength of the Divine forgiveness. Brunner is acutely aware of the tension between the given order and the perfection of love. But he refuses to evade the issue either by withdrawal or by idealization of man or the world. He holds that the enthusiasts evade the claims of the natural order and evade the fact of sin in man and his

corporate life. But while he is led by these considerations to an insistence on a realistic conservatism, a willing of the possible, he does not leave us there. God is not only the world's creator and maintainer, He is also the world's Redeemer and Perfecter. As such He wills a non-acceptance of the given. We must serve the souls of our neighbors in and through the earthen vessels in which their lives are cast, but with a continuing sense of the sinfulness of our whole common life and with constant prayer and work that the vessels be remade as more adequate vehicles of the Divine purpose and the command of love.

Brunner repudiates the possibility that any Christian ethic should provide men with an authoritative law for all the occasions of life. It can not take away man's need for decision. It can only prepare men to find God's will for them in the concrete relations of life. God commands nothing in general, but always something in particular, and therefore His Will can never be finally codified.

I strongly recommend this book to every teacher of Christian ethics and to all those who can read German and wish to do some fundamental thinking on this subject.

ANGUS DUN.

Our Concern with the Theology of Crisis. By Walter Lowrie. Boston: Meador Pub. Co., 1932, pp. 214. \$2.00.

When Karl Barth published his commentary to the Epistle to the Romans, to his amazement he found that he had aroused the Church out of its dogmatic slumber, "like a man groping his way in the dark up the winding stairs of a belfry and snatching for support at a rope, which to his dismay proves to be the bell-rope, and so awakened the countryside."

Among those whom the clanging awakened, causing him to re-think his theology, was Walter Lowrie. *Our Concern with the Theology of Crisis* is the result of this re-thinking.

In these Bohlen lectures, Dr. Lowrie gives us, not an exhaustive exposition of the teaching of Karl Barth, but an introduction to certain convictions, which, as the author points out, are held

by Paul Tillich, Karl Heim, and a number of other writers who usually are not classed among the members of the School of Crisis.

Not until the nineteenth century was the attempt made consciously (one might say self-consciously) to do what often before had been done quite naïvely; namely, to re-express the gospel in terms of the then modern thought. Then for the first time the modernist became aware of the fact that he was a modernist, and endeavored quite deliberately to state in evolutionary language, or in language chosen so as not to offend the humanitarian and humanist sentiments of the day, the faith once delivered to the saints. Then, also, those doctrines which had long been accepted as fundamental by Catholics and Protestants alike, were re-examined in the light of the latest findings of the latest scientist, and if found wanting were abandoned. Then Jesus the Christ became Jesus the hero, the highest product of the evolutionary process, the religious genius, rather than the risen and exalted Lord who as such, and only as such (as God and not man), is the Savior of the World. Then finally religion took the place of God, and man became more concerned with his religious experiences and his endeavor to keep them alive than with the far more difficult task of hearing the Word of God, and keeping it.

This modernized version of Christianity (Lowrie sums it up in thirty propositions) is "the polar opposite" of all which the theologians of the School of Crisis most surely believe. It is from their viewpoint not a translation of the gospel into modern terms, but rather a perversion of it. Above all is it a perversion of it when it is affirmed that our knowledge of God is derived from religious experience rather than from God's own self-revelation. "The notion that upon individual experience is founded the faith of the individual, that upon collective experience is founded the theology of the Church, that the Gospels reflect the religious experience of Jesus, and that the New Testament as a whole derives its authority solely from the fact that it registers the experience of the first generation of Christians—all

these positions are now common to Liberals, Anglo-Catholics and Evangelicals. It is notorious that the mystic finds God (and all that he needs to know about Him) in the depth of his own consciousness (or unconsciousness)—and how many more there are who believe they could find Him there if only they cared to take the pains. . . . It is at this place Barth and his School . . . enter their most vigorous protest " (p. 37).

In contrast to this modern 'perversion' of the gospel, what are the beliefs which are generally held by the School of Crisis? This is the question which Lowrie answers in the lectures which follow his introduction. In contrast to the modern belief that "eternity is nothing more than the infinite prolongation of time" they hold the proposition that "there is an infinite qualitative difference between time and eternity." In contrast to the modern tendency to think of God either impersonally as the *élan vital*, or too humanly as the Father, but not the Father in heaven, they think of Him as the living God who is not merely another word for life, the personal God who with respect to man and human personality is the Altogether Other! In contrast to the mystic who believes that God can be found within, they believe that He can only be found by those to whom he chooses to reveal himself. In contrast to those who lay great stress upon the need of religious experience, they believe that "there is nothing in the Bible to suggest either that the possession of a religious disposition is a key to the kingdom of God, or the lack of it is any impediment to entrance therein, since God makes Himself known to whom He will." In contrast to the notion that Jesus Christ was distinguished from other men by the perfection of his God-consciousness, he is for them God the Son who in an amazing act of self-humiliation and of love became man. Finally, in contrast to those who believe that we may play a part in our sanctification, they believe that sanctification, as well as salvation, "God alone purposes and plans and carries through."

What all this comes to is that we must once more exalt God as the Lord of our lives, reverence Him, as well as love Him, put Him, not ourselves, at the center of our lives, and allow Him to

work in and through us. The need of this in preaching, the author deals with excellently in his last chapter. The preacher has before him an impossible task; to give not his own views on all things sacred and profane, but to preach God's word. "God's word—this conception is always equivalent to 'God speaks'—whether we have in mind revelation, or the Scripture, or the preaching of the Church. There exists in the Bible no petrified or otherwise conserved Word of God, independent of God's action on the preacher. God speaks, and He still speaks in the words of the preacher, in spite of the fact that they are human and imperfect words." "It was appropriate," says Barth, "that medieval painters used as symbol of the Madonna a clear crystal vase. The Logos seeks such vessels—seeks to make our speech about God into such transparent vessels. It is *not* said, even in the case of the purest doctrine, that God will actually accept it, and speak through it, when we speak. It is grace when He does so. It is not said that He cannot speak through the medium of very impure doctrine—but whosoever would conclude from this that we might just as well be lazy servants only shows that he knows not what he says" (p. 210).

One may side with the Barthians in the war which they wage on the all too human version of Christianity which is so widely preached and believed in the modern world. But, as Geoffrey Allen has put it, "this stripping life of its veneer and the open facing of evil is always the proper forerunner of the Kingdom"—the Kingdom itself is joy in the Lord,—to this the Barthians never come.

As a general interpretation of the Barthian theology this book is excellent. But it is not easy reading; and should only be read by those who are willing to exert themselves mentally.

WILLIAM LAWRENCE WOOD.

Religion and the Good Life. By William Clayton Bower. Abingdon Press, 1933, pp. 231. \$2.00.

Professor Bower of the Department of Religious Education in the University of Chicago has written a closely knit volume on

the relation of religion to the achievement of character. Holding that the end of education must be the good life, he attacks the question as to whether this end can be gained by a purely secular education or whether religion plays an essential part in it. His main thesis is that the self can only be unified and organized into dependable character by being united with a total world-good or world-purpose which gives unity and order to the many ends and relationships of life. "Integration *within* the self is accomplished through integration *with* the objective world."

Religion, in Professor Bower's view, is man's response to the total valuational character of the universe, the total meaning and worth of life. It symbolizes these total values in its concepts of God and the Kingdom of God, in its liturgies and institutions, and seeks to organize all man's end-seeking under the control of these highest total values. To ask what God's will is for our food-seeking or our work is to ask how these partial ends and activities are to be related to the ultimate ends of life.

In performing its function of integrating man's pursuit of what he finds to be good, religion must undertake to build a unified world-view and then seek to unify the self in accordance with it. These two aspects of its function are essentially related. It is impossible to have a unified self in a disorganized, chaotic world. It is impossible for a disorganized self to achieve a unified world.

The practices of religion, such as prayer and participation in the religious group, are means by which the end-seeking self and the total world meaning are related and knit together. Loyalty to the religious institution or church, to the religious cause or the Kingdom, to the ideal person, Christ, is the sanction which religion supplies for the good life. It supplies motivation by the intrinsic appeal of the total values it renders movingly vivid to men.

The book is able. Its highly abstract form calls for close reading. It is decidedly man-centered. Religion is presented as a distinctly man-made affair. Little room is found for God's Otherness or Transcendence of this world. The aspects of religion which stress the Divine initiative in revelation or redemption are given no place.

ANGUS DUN.

Evangelischer Religionsunterricht an der Zeitenwende. By Otto Eberhard. Tübingen: J. C. B. Mohr, 1932, pp. iii + 80. M. 3.

The author of this discussion of evangelical religious instruction in the present crisis is an instructor and head of the department of religious education, Hohen Neuendorf, Berlin. He is not recognized in Germany as an authority in the field of education. His discussion is a somewhat desperate attempt to formulate some basic principles within which scientific pedagogy and evangelical religious instruction, interpreted in terms of crisis theology, which he considers to be as widely separated as the poles (p. 4), can be reconciled.

The function of theology is held to be that of directing man, who is inclined to have confidence in his own cultural achievements and to live an autonomous life, into paths of obedience. As a God-made creature, it is required of him that he accept, forthwith from God, the paths he is to tread (p. 5). The function of the teacher of the gospel is not that of assisting in the development of personality in freedom, progressively realized, and for the best use of freedom. It is, rather, that of leading the child to a conscious and willing submission to the divine order, to a recognition of his own sinfulness and disposition to move headlong toward error and calamity, and to a trustful acceptance of the resounding message of salvation.

Courses in Biblical history and the history and literature of religion should be given solely for the purpose of illustrating and enforcing this necessary disrespect for human nature and the utmost respect, awe, and reverence for God and the eternal word of God. Religious education, as practiced by those who are infatuated with the science of pedagogy, has led to a Babylonian confusion of tongues. It has deprived children of a true and vivid consciousness of God, of eternity, and of a feeling of awful responsibility toward the Creator and the Savior of mankind. The chief purpose of evangelical religious education must always be that of confronting stubborn-willed boys and girls with the majestic, saving word of God, made flesh, and constituting man's only hope of salvation. All class-room techniques should be consistent with this purpose.

It would be difficult to conceive a more explicit expression of pessimism with regard to the scientific humanism that has such a large place in current character education and in those forms of religious education that discredit all supernaturalistic elements than that contained in this discussion.

NORMAN E. RICHARDSON.

Die Erziehung unter dem Evangelium, eine Grundlegung. By Wilhelm Koepp. Tübingen: Mohr, 1932, pp. iv + 241. M. 11.

Published simultaneously with Otto Eberhard's *Evangelischer Religionsunterricht an der Zeitenwende*, this study of evangelical religious education by Professor Koepp is a much more thoroughgoing and no less harshly critical attack upon what is designated "the pedagogical idea." The attempt of humanity to bring about its own emancipation from the forces that have resulted in the present collapse of culture, by the use of educational methods that put their trust in human nature, is denounced, as both futile and blasphemous. Education, in this sense, is "the cardinal sin" (p. 93). Confidence in the best of man's cultural heritage only confuses his value judgments and sets him forth on the false supposition that the learning process, guided and stimulated by a teacher, can eventuate in a child's "learning" the gospel. The only legitimate function of teaching is that of helping individuals to realize a faith-state which makes it possible for the Holy Spirit to mediate to them the Word of God.

"What is the gospel? It is a living will and a living spirit sent to us as a message. It is information of that which was, is, and will be, and of judgment and death. There is, also, within this information an experience of reality, of the living spirit and will, which strikes us and subdues us. It may be grasped only as revelation, not of man, but of God" (p. 83).

The author insists that education, as ordinarily conceived, is motivated by pride. It is confidence in the perfectibility of mankind through his own efforts. For this love of man, there should be substituted the love of God, who is merciful and compassionate toward miserable sinners. All true evangelical education em-

phasizes humility, obedience, deference, and the desire to escape death by realizing the grace of God, mediated to one who has faith in Jesus Christ. To try to make man a creator of eternal values is to fall under the condemnation of God. There should be a complete annihilation of pedagogical procedure, as ordinarily understood, within evangelical churches. The gospel cannot be "taught." It can only descend upon the one who yields, surrenders himself to it. The faith which makes repentance possible contradicts confidence in one's capacity to learn, which is a primary postulate of education. The only leadership a teacher can exercise, legitimately, is that of leaving a pupil free to submit to the love of God. Any other function is "the most shortsighted of follies."

This attack upon education is a logical deduction from the most rigorous form of crisis theology. It is based upon an utter lack of confidence in the aspirative power of human nature outside of a dogmatically delimited program of supernatural world salvation. It is thoroughly negative in its attitude toward the idealism and the "cherishing of goals of superiority" which are central in modern educational psychology.

NORMAN E. RICHARDSON.

The Wells of Salvation. By Father Joseph. Morehouse, 1933. \$1.00.

As an itinerant preaching friar of the American Episcopal Church, it has been the author's privilege to "preach the Three Hours" in many different places in the United States. More often than not he has used, he tells us, some such course of sermons as are presented herewith.

The addresses are upon the seven sacraments, which with ingenuity are related one by one to the seven words spoken by our Lord from the cross. Thus:

- The reconciliation of outcasts, Baptism;
- The hope of sinners, Penance;
- The aspiration of young men and maidens, Matrimony;
- The strength of the weak, Confirmation;
- The succor of the needy, Orders;
- The Eternal Life of all the faithful, Holy Communion;
- The health of the sick, Unction.

In the introductory address, when these titles are given, the order of six and seven is reversed, doubtless to give the climactic honor to Holy Communion, but in the addresses themselves, the seventh meditation on the last word is upon the use of Unction.

The addresses are in themselves excellent. We raise the question, however, whether they are suited to the occasion. Good Friday Three Hours' addresses should not be mawkish sentimentalizings, but rather should they be didactic theologizings. They should be tender, searching interpretations of the last words of Jesus Christ, and the attention of the congregation should be kept fixed upon "that strange man upon the cross." These addresses engage the mind more than the heart, and despite the ingenious attempt to relate each of the sacraments to one of the seven words, the distinct impression conveyed is that after all they are only rhetorically related.

Another criticism is the disparity of space—or time—in the treatment of the sacraments. Why, for example, should three times as much space be given to Penace as is given to Holy Communion? The answer of some would be that sacramental confession is over-strained by the representatives of our religious orders. That may be an answer. But we suspect that the real reason is that the good father didn't quite equalize the length of his addresses when he planned the whole, for we observe that the time given to the concluding addresses drops suddenly; evidently the three o'clock bell was threatening.

We recommend that conductors of a Three Hours read the book; they will find valuable hints for a paragraph here and there in their Lenten addresses and in their Three Hours Devotion. We do not recommend that they substitute these or similar lectures on the Sacraments for the more moving consideration of the Seven Words taken in their obvious and natural sense.

GEO. CRAIG STEWART.

Re-thinking Missions: a Laymen's Inquiry after One Hundred Years. Harper, 1932, pp. xv + 349. \$2.00.

For a century, more or less, the American churches have been pouring men and money without stint into the mission fields in the Orient. The results have sometimes seemed incommensurate with the effort. In recent years the stream is flowing less freely, and the obstacles in the East are multiplied. Small wonder the laymen, under constant pressure to give, to maintain denominational programs, are beginning to ask pertinent questions. Are missions any longer justifiable? If so, are they at present efficiently prosecuted? What changes does sound human engineering call for in response to altered conditions in the Orient? How is the waning interest at home to be revived? What are the obvious weaknesses of method and technique?

Out of such questionings there comes—after very careful investigation and the coöperation of many minds—this most important and most talked-of religious book of 1932. It is distinctly a laymen's survey—frankly voluntary and unofficial. Dr. Hocking has described it as a "stockholders' investigation," quite independent of the Board of Directors, save so far as the latter supplied information asked for. In the background of the Inquiry, but quite concealed, the figures of Dr. Mott and the younger Rockefeller. In middle distance a group of devoted believers in and donors to missions, 'representing' seven great American communions, including the Episcopal Church. This group also might be said to represent the 'heavy' stockholders, not altogether sure of the soundness of administration by the Directors. In the foreground a Commission by whom the Inquiry was conducted and its results formulated. It includes three university presidents, two professors of Philosophy, two physicians, three business men, one agricultural expert, one expert in women's work, one active pastor. The field of investigation was limited to India (including Burma), China, and Japan. Within this field every aspect of Protestant missionary activity has been scrutinized and made the subject of definite recommendations. Part II of the volume (some 200 pages) is a remarkable ex-

position of the lights and shadows of missions within the field, giving the reader a clear, comprehensive picture of the present state of things, and indicating future possibilities and the reforms which are called for in the opinion of the Inquirers.

The dynamite which has caused repercussions in the Mission Boards and in the denominational press is largely packed in Part I ("General Principles") and in the chapter on "The Mission and the Church." The Commission seems to be unanimous in its theological liberalism (in the Protestant sense) and in its insistence on the very highest standards among the missionaries. "There are many of conspicuous power, true saintliness, and a sublime spirit of devotion, men and women in whose presence one feels himself exalted and unworthy. . . . The greater number seem to us of limited outlook and capacity; and there are not a few whose vision of the inner meaning of the mission has been obscured by the intricacies, divisions, frictions, and details of a task too great for their powers and their hearts." Thus, in the judgment of the Commissioners, the great practical problem of missions is one of personnel. One wishes, however, that this judgment had been expressed in terms less likely to wound earnest souls. And it may be that on the whole those occupying positions of responsibility in the field are likely to be better judges of qualification than any hurried visitors from America, however eminent.

Further, the findings are characterized by a lack of appreciation of definite dogmatic Christianity, and of feeling for the Church in its historic institutional manifestations. The whole matter of sacramental life seems to have been studiously ignored. Christianity is regarded as a leavening influence needed by the Orient, rather than as a society affording men a spiritual home. The Anglican can never acquiesce in all this. And the historian may pertinently remark that the influence has never yet been exerted apart from the institution which these distinguished laymen appear to esteem so lightly.

P. V. NORWOOD.

Faith and Society. By Maurice Reckitt. Longmans, Green, 1932, pp. xii + 467. \$5.00.

In the first part of his exceedingly well written book Mr. Reckitt sketches the development of the Christian Social movement in England and the United States, starting with 1848 for the former and 1887 for the latter. He tells of pioneers and voluntary societies, of propaganda and action, not claiming to deal with the history as fully as in the works of Raven, Laun, Binyon and McEntee, but tracing the background of present-day organizations and events. The account of the American movement suffers from an exaggeration of the importance of the Episcopal Church and its members both in the beginnings and since, natural in a book by a devoted Anglican but unfortunate for its readers on either side of the ocean.

"The Elements of a Christian Sociology for Today" constitute the more important part of the work. Here is a fresh and vigorous exposition from the general viewpoint of the ardent Anglo-Catholic group who carry on the very vital Summer School of Sociology at Oxford, and have done much to work out a distinctive type of Christian social thought and movement. They prefer the term "sociology" to "social ethics," as standing for the radical questioning of our social structure which much ordinary statement of the Christian's social duty omits, and Mr. Reckitt makes a good case for the choice; it helps one to remember that our society includes not merely bad people but bad institutional relations, so that we do the evil we would not, and cannot accomplish the good that we would. Mr. Reckitt's picture of the United States in 1928, with the contrast we ourselves can provide for 1933, helps bring home this reminder. But with the contemporary tendencies in American sociology, the use of the term is likely to confuse as much as to illuminate.

Mr. Reckitt accepts the Douglasite analysis of the defect in our credit system and our distribution of wealth, and would establish the social dividend as well as the just price. In this and other sections of the book the non-Anglican American reader will find much that is novel to him, set forth with confidence and

vigor. The book should bring a healthy cross-fertilization to the thinking of the Christian Social movement in America.

N. B. NASH.

Books and Readers in Ancient Greece and Rome. By Frederic C. Kenyon. Oxford University Press, 1932, pp. vii + 136. \$1.50.

Four fascinating lectures delivered at King's College, London, by Sir Frederic Kenyon, one of the world's greatest authorities on the history of ancient books. Chapter i deals with the use of books in ancient Greece and shows that the writing began much earlier in Greece than has usually been assumed. In spite of Gilbert Murray's insistence that the Homeric poems were handed down orally for some centuries, Kenyon shows that written copies of the poems were really in existence—though rare. Further he shows, by collecting the evidence, some of which has already been gathered by Professor Oldfather, that books were very common in the classical age. He reminds us that Plato said in the *Apology* that copies of Anaxagoras could be purchased for a drachma and that in the time of Ptolemy I, the founder of the Alexandrian Library, that collection contained no less than 200,000 volumes. Demetrius of Phalerum was the librarian and collector. However, the reign of Ptolemy continued only five years after the founding of the library, and probably the figure needs to be reduced. Even dropping off one cipher, however, leaves 20,000, and the library must have been enormous for its time.

Chapter ii traces the use of the papyrus roll and explains its manufacture—a chapter that every student of the New Testament should read. The author points out, as against certain modern theories of the text, that "Conjectures which assume a fixed number of lines to a column or of letters to a line are not to be depended on when dealing with papyri"—they are of value only when dealing with books (p. 57). And he adds, "It is only the more handsomely written manuscripts (which would be the most likely to be disfigured by additions of this kind) that give much scope for those marginal notes and additions with which conjectural criticism sometimes makes such free play" (p. 58).

Chapter iii is on books and reading at Rome, and iv deals with Vellum and the Codex. This brings us down to the origin of modern books, and it is surprising how the archæological remains show the influence of Christianity. "In the fourth century there is a great drop in the output of pagan literature"—one result of the triumph of Christianity. The papyrus codex seems to have originated in the third century, and its vogue was to be found principally in Christian circles (p. 97). It seems likely, therefore, that along with all the other good things which our civilization owes to the Christian Church should be reckoned books. No doubt the need which led to the fashioning of books was that for greater convenience, comprehensiveness, durability, and ready reference. A literature as large as the Christian could not be conveniently handled, studied, or carried about on papyrus rolls. The book, with its bound leaves supplanting the papyrus roll, was the solution that met the need.

Few students are in a position to familiarize themselves with the whole field of Palæography, and it is therefore a great advantage to have the present brief and authoritative introduction to the subject, and one by so eminent an authority.

FREDERICK C. GRANT.

NOTES ON NEW BOOKS

Old Testament

Modern Worship and the Psalter. By Earle Bennett Cross. Macmillan, 1932, pp. viii + 257. \$2.00.

The author, who is Professor of Old Testament Interpretation in the Colgate-Rochester Divinity School, has as his aim to show how the Psalms may be employed in public worship. He finds forty-three that can be used with confidence by any liturgical leader, without material change. Of the rest, many are to be rejected outright as unsuitable to modern Christians, while a number may be used with certain alterations. He illustrates how he and those who have been collaborating with him have introduced examples of the various kinds of Psalms into public worship. His general method is to interweave the Psalm with a Christian hymn in a fashion that is undeniably beautiful and doubtless effective. In carrying this out he almost totally discards the prevailing practice of responsive reading between minister and people, which he thinks very bad—and not without reason! He has also by his translation endeavored to throw the Psalms into a form which he hopes shall in some measure at least be like the form which they bear in the Hebrew. In this he has on the whole succeeded, in spite of occasional infelicities of diction. At the same time he generously concedes that his readers may prefer the Authorised or the American Standard Version.

It is a book born of love, understanding, long thought and much experimentation, written by one who knows the Psalms as a scholar. In tone it is fresh and vigorous; its examples are suggestive and may well set many a minister in a new way of employing the Psalms in worship. Anglicans will have difficulty in adapting his method to the regular Prayer Book services, but they may be challenged to make some experiments outside of these. F. J.

Judaism

Everyman's Talmud. By A. Cohen. New York: Dutton, pp. xli + 420. \$2.50.

This fascinating and comprehensive volume is much more than an Introduction to the Talmud like those of Strack and Mielziner. It is a far-reaching exposition of the contents and doctrine of the Talmud and contains innumerable direct quotations. The arrangement is theological and embraces, first, a historical introduction, and then the following chapters: The Doctrine of God, God and the Universe, the Doctrine of Man, Revelation, Domestic Life, Social Life, the Moral Life, the Physical Life, Folklore, Jurisprudence, and the Hereafter.

Few Christians, even Christian scholars, are familiar with the Talmud. Fewer still are aware of its general content—a vast lumber room of Jewish

antiquities, including theology, angelology, demonology, witchcraft, folk medicine, popular science, ethics, as well as exposition of the sacred Torah and the further amplification of the legal tradition of the Mishna. It is a question, of course, how much of the material contained in the Talmud goes back even to the second century, so that Christian students are not quite certain of its applicability to the world in which the New Testament arose. However, a beginning has been made in the historical criticism of the Talmud during the past two generations, and it seems fairly certain that, thanks to the conservatism of the ancient Jewish religion and likewise of Jewish social life, a fair amount of the material contained in the Talmud may be used in reconstructing the background of early Jewish Christianity—though one must never forget that the chief value of the two Talmuds is for the history of Judaism, in Palestine during the third and fourth centuries, and in Babylonia from the third to the end of the fifth.

The present work is written with great sympathy and with adequate scholarship, and will enable Christian readers to grasp something of the genuine religious thought and feeling contained in this great treasury of ancient Judaism.

The Talmud. By Dudley Wright. Foreword by M. J. Loewe. London: Williams and Norgate, 1932, pp. 141. 7/6.

This is a brief, popular, readable introduction to the Talmud, designed for use of the student and the general reader. No Hebrew type is used. The more thorough and extensive writings of Mielziner and Strack are referred to as authoritative. In fact, the present book is extremely elementary; but it is just the sort of book the majority of readers need to begin with.

It explains the technical terms in the Talmud; it tells how the Talmud came to be written; it gives a fair account of the leading Tannaim; it describes the growth of the Palestinian Talmud, and gives an account of the Amoraim of that Talmud; does the same for the Babylonian Talmud and its Amoraim; and concludes with an interesting chapter on 'The Burnings of the Talmud.'

There are many things in the Talmud; in fact, it 'is full of a number of things'; no sacred literature of any people covers a wider range of human knowledge than this vast work. It is not surprising that it contains jewels as well as rubbish (one thinks of that story of Wellhausen!); and the work certainly repays those who study it.

The present introduction is an excellent one for the use of beginners.

Untersuchungen über die Stellung der Frau im Judentum im Zeitalter der Tannaiten. By Nachum Wahrman. Part I. Breslau: M. and H. Marcus, pp. xiv + 54. M. 3.

A new publication devoted to the study of women in Judaism in the period of the Tannaites. Part I deals with the procedure in a case of suspected adultery.

The Attitude of the Jewish Student in the Colleges and Universities Towards His Religion: A Social Study of Religious Changes. By Marvin Nathan. New York: Bloch, 1932, pp. 264. \$2.00.

Dr. Nathan has made a thorough statistical study of the change which has come over Jewish student life in college and university during the past generation. There is a general impression abroad that Jewish students at the present day have for the most part abandoned religion. Judaism being an older religion than Christianity and retaining more primitive elements, and being on the whole more conservative, it is easy to understand how young Jewish students, brought face to face with the modern scientific view of the world and with modern problems in ethics, are inclined to give up their faith; but it is apparently not true that Jewish students as a group are becoming atheistic or irreligious. As the author says (p. 220), the Jewish student "is groping for a conception of God that is an outgrowth of his experience. He is endeavoring to develop a faith that will fit into the modern trend of thought." What is needed is the right kind of understanding and sympathetic leadership.

New Testament

Literary Genius of the New Testament. By P. C. Sands. Oxford Univ. Press, 1932, pp. iv + 214. \$1.75.

It has often been remarked that the New Testament is singularly free from rhetorical extravagance although it comes from an age much given to rhetoric. The author shows that there is a genuine rhetoric in the New Testament which the King James translators have preserved and in some cases improved. A strong sentiment seems to fashion its own rhythms subconsciously and this book will reveal to the reader many striking rhythmical and rhetorical effects in 'Luke' and 'Paul' and the rest which perhaps have hitherto been quite unnoticed. A. H. F.

His Life and Ours. By L. D. Weatherhead. Abingdon Press, 1933, pp. 361. \$2.00.

The story of Jesus is divided into chapters, Boyhood, Baptism, and so on; these events are illustrated by many modern instances and applied to the religious needs of the present day. The book is designed for group discussion, each chapter is preceded by a prayer or poem and references to sections of the Gospels for reading. Questions on every chapter are given at the end, such as, Where did Jesus get the clothes in which He appeared to Mary? What are the marks of an authentic Christian experience? A. H. F.

Das Johannesevangelium. By Walter Bauer. 3d ed. Tübingen: Mohr, 1933, pp. 253. M. 8.65, bound M. 10.

Dr. Bauer's Commentary on the Gospel of John in Lietzmann's *Handbuch* has won for itself an enviable and distinctive place, and it is now in the third edition. One of its special values is its fine collection of material bearing upon

the exegesis of the Fourth Gospel, especially material derived from Hellenistic literature and the Mandæan Scriptures. Bauer inclines to locate the author in or near Antioch, though the view is set forth only in the appendix at the end. The presence of Gnostic or Semi-gnostic materials in the Gospel is clearly recognized. It is the criticism of Judaism and the relations with the disciples of John the Baptist which the Gospel reflects, together with the contacts with Oriental Gnosticism, quite as much as the isolated tradition found in Ephrem Syrus, which influences Bauer's judgment. It is, of course, a question of probabilities, and one may still continue to accept the tradition of the Ephesian origin of the Gospel without foregoing any of the advantages of Bauer's brilliant work of exegesis. It remains to add that the author has taken thorough account of recent work in the field, *i.e.* since his second edition appeared.

Geschichte der Leben-Jesu-Forschung. By Albert Schweitzer. 5th photo-mechanically printed edition. Tübingen: Mohr, 1933, pp. xii + 659. M. 19.

One would never guess, to look at it, that this is a photo-mechanically printed edition. The Germans seem to have developed that art to its highest perfection. There are only one or two pages where the faintness of the type might be explained by the printing process, but even in this case the same thing might have happened with hand-set type.

The present edition is an exact reprint of the second, published in 1913. The next to the last chapter brings the reader down to the year 1912. Of course that was before the War, and is now twenty-one years ago (impossible as that may seem!). It seems really a pity that the book could not be brought down to date. And yet those of us who have known and read Schweitzer's *Quest* for the past twenty-three years—the English translation appeared in 1910—can only with great difficulty imagine a new edition, in which Schweitzer's 'thorough-going eschatology' would take account of Form History, the Social Historical interpretation, and other post-war developments. The beauty of Schweitzer's theory was that it closed an epoch, and, with Wrede at the other extreme, divided the field with the liberal Protestant view. The charm of Schweitzer's book is its entire consistency. Grant its author's premises, and everything falls into line; ignore source-criticism, and make the Matthean special matter your starting-point not only in questions of interpretation but even in those of chronology, and the Schweitzerian 'consequent eschatology' follows as a matter of course.

It is difficult to see how Schweitzer's theory can survive the Form-historical research of today. It is therefore just as well that it has reappeared once more in its old and final form—a book most of us have read and reread, pondered and repondered, and loved through the years.

Theologisches Wörterbuch zum Neuen Testament. Edited by Gerhard Kittel. Lfg. 7. Stuttgart: Kohlhammer, 1932, pp. 385-448. M. 2.90.

The present installment of Kittel's new Theological Wordbook to the New Testament carries us from *Haploús* to *Apôtheô* and includes the important

article *Apostolos* with its correlates. This includes the Greek usage as seen both in the classical authors and in the papyri. The word 'apostle' was used of the Cynic-Stoic missionaries and wandering preachers. Of course, the main interest lies in the Jewish usage, where the rabbinic institution of the *Shaliach* was of considerable importance in binding together the scattered synagogues of the Diaspora. Some surprising features are pointed out. The Jewish 'apostles' were by no means missionaries (p. 418), nor did the rabbis ever describe a prophet as the *Shaliach* of God (p. 420). All this throws light upon the New Testament usage. In some cases, as in John 13: 16, the two are identified; though in other cases the apostle is the bearer of the New Testament message and—in the Greek sense—a missionary. The meaning 'commissioner of the local church' is not to be ignored and is indeed often of central importance. The article includes a long and thorough discussion of the origin of the apostolate, where it is concluded that the apostolate really goes back to Jesus (p. 429)—not only the thing, but even the name. The whole article, which is by Professor Rengstorff, deserves the most careful study.

Glauben und Verstehen. By Rudolf Bultmann. Tübingen: Mohr, 1933, pp. v + 336. M. 15.

Professor Bultmann whose work, *The History of the Synoptic Tradition*, has recently appeared in a new edition has supplemented that work with a collection of essays, fifteen in number—five of them not hitherto published, the others reprints from the journals, *Theologische Blätter* and *Zwischen den Zeiten*, and elsewhere. The subjects range from the question of theological liberalism and the latest theological movement (that of Barth and Gogarten) to the more specific biblical subjects, the Eschatology of the Gospel of John, Miracles, Christology, Church and Teaching in the New Testament, The Conception of the Word of God in the New Testament, The Problem of Natural Theology, and The Meaning of the Old Testament for the Christian Faith. Many readers will turn first, no doubt, to Essay IV which deals with "The Historical and Supra-Historical Religion in Christianity"—which, of course, takes account of the position of Martin Dibelius whose book with this title appeared in 1925. Bultmann accuses Dibelius of being a romantic, with the qualification that his romanticism is combined with a philosophy of values (p. 77).

Neutestamentliche Forschungen II. Sonderheft der Theologischen Studien und Kritiken. (civ. 3-4.) Gotha: L. Klotz, 1932, pp. 255-460.

A special number of TSK, with articles on *Mysterion* in the New Testament (by Joh. Schneider), the Figures in Revelation xii f. and xvii f. (W. Foerster), the Interpretation of the Gospel Parables (Iver K. Madsen), the Idea of Creation in the New Testament (M. Teschendorf), and an interesting and suggestive critical note on Phil. ii. 6—*Harpagmon? Apragmon!* There is also a series of notes.

Church History

Quellen zur Geschichte der Christlichen Gnosis. Ed. by Walther Völker. Tübingen: Mohr, 1932, pp. v + 147. M. 5.80.

This is No. 5 in Krüger's series of selected sources for Church History and History of Dogma—the new series. As in the other volumes in the series, the texts are provided with excellent brief critical apparatus and footnotes. There is also a good index.

As every student of Church History knows, the surviving Gnostic fragments are only the scattered remains of a really extensive literature reaching from Simon Magus to Valentinus and his disciples—if not later; that is, according to the apologists and early Fathers, especially Justin, Irenæus, and Hippolytus, Simon Magus was the founder of the sect or school. This view Professor Eduard Meyer has revived and reinforced with great learning in his *Ursprung und Anfänge des Christentums*. Although there were no doubt tendencies moving in the direction of Gnosticism even before Simon, he may well have been an important leader in the early stages of the movement, if not its actual 'founder.' Valentinus marked the climax of the movement and was one of the most learned and philosophical of second century Gnostics.

Among the most valuable documents now readily available in this collection are the sources for Simon Magus, the fragment of a writing of the Naassenes found in Hippolytus, the fragments of Basilides and Heracleon, the Letter of Ptolemæus to Flora, as well as Irenæus' and Hippolytus' full exposition of the Valentinian system. Most of the material, in other words, is drawn from the Fathers, but it is gathered together here in handy compass, and so is far more readily available to the average student than it has been heretofore.

Corpus Confessionum. Edited by Caius Fabricius. Lfg. 20. Berlin: De Gruyter, 1932, pp. 241-320. M. 7.

The continuation of Fabricius' huge work giving the Confessions of Christendom. Quite properly he is including as the primary confessional document of the Anglican Church not simply the Articles of Religion, but the whole Prayer Book; and, indeed, the Prayer Book in its historical development, for the Book is edited and its development from 1662 to 1928 is pointed out. The parallel column gives the German translation. The present installment includes that part of the Prayer Book from Adult Baptism to the Burial of the Dead at Sea (unfortunately entitled here 'Their Dead').

Grundriss der Katholischen Liturgik. By Ludwig Eisenhofer. St. Louis: Herder, 3d ed., pp. xii + 327. \$1.25.

This is the third edition of a standard Roman Catholic work on liturgics, appearing in Herder's series of *Theologische Grundrisse*. It is a brief, compact, and yet thorough work tracing the history of Christian worship from the beginning down to the present, discussing the forms of Catholic worship, the church building and its architecture, liturgical vessels, vestments, symbols, the Church Year and the liturgy for the Mass and the other sacraments, the

sacramentals, and finally the Breviary. The work is certainly *multum in parvo*, and one really envies Roman Catholic students who can buy such a comprehensive textbook for so modest a price. The author is familiar with the literature of his subject including even some contemporary works in English, though naturally he does not aim at complete inclusiveness in a pocket textbook. The Anglican student who can read German will find the book interesting and suggestive as well as a convenient and reliable reference.

Evangelisch-katholisches Brevier (Erster Teil). Munich: Ernst Reinhardt, 1932, pp. 96.

Prepared by Dr. Friedrich Heiler for the Breviary Commission of the *Hochkirchliche Vereinigung*, and appearing as a *Sonderheft* of the *Hochkirche*, this little book is a fascinating example of the way in which the traditional hour offices of the Western Church may be adapted to Evangelical use. The framework of the old offices is retained, even to the lections from the Fathers in the second nocturn of Matins. The lessons from the Bible are more systematically and continuously arranged than in the Roman Breviary, and full use is made of the riches of Evangelical hymnody. The calendar is enriched by the incorporation of commemorations of great figures in Protestant history. As an instance of the free handling of traditional material this Breviary is well worth the serious attention of our Anglican liturgical scholars. P. V. N.

Discipleship and Worship: a study in the mission of Christ and His Church. By Edward C. Rich. Morehouse, 1932, pp. xv + 136. \$2.00.

This may be described in the author's words as "a fresh apologetic on the meaning and purpose of worship." If professing Church members feel no obligation to attend church regularly it is presumably because they have not been properly instructed in the duty of worship, quite apart from any conscious benefit one may obtain from it. It is with this problem that Prebendary Rich deals, pleading, without any disparagement of Matins, for the restoration of the Eucharist to its rightful place. The book is recommended to parsons who face more empty pews than there ought to be and are casting around for something to do about it. Unfortunately it is beyond the depth of the average American layman. P. V. N.

Everyman's Story of the Oxford Movement. By T. Dilworth-Harrison. London: A. R. Mowbray; Milwaukee: Morehouse, 1932, pp. v + 154. \$85.

This little popular handbook of the Oxford Movement is of such a fine character that one can devoutly wish that all the publications which will be called forth by the celebration of the Centennial will be of the same high quality. The author presents a very fair picture of the origin and growth of the movement, and of the vicissitudes which its first leaders were compelled to undergo, while drawing a fair, though black, picture of the period in which the Oxford Movement sprang into being. Within this short compass can be found a good short history of the Anglo-Catholic Revival, and of the results which it has accomplished. The book is reasoned, fair and not extreme, as well as being distinctly readable. R. G. P.

Doctrine

The Gospel and Modernism. By A. E. Baker. London: Mowbray; Milwaukee: Morehouse, 1928, pp. xi + 141. 1/-; 40c.

These six lectures are a criticism of Modernism but it is not the arrogant criticism which is sometimes heard from ignorant priestlings. The addresses were delivered in York Minster and the author speaks as one conscious that the thirteen centuries that mark the life of that majestic building are looking down on him. A real Catholicism sounds in this sentence, "If what I have been saying is true, then it follows that the only final way of replying to any heresy is to assimilate it, to see what of spiritual inspiration and protection and sanction it stands for, and to incorporate this into the Church's own apprehension of the divine and eternal" (p. 94).

Where to draw the line is the problem; the author would draw it sooner and more sharply than the authors of *Essays Catholic and Critical*. He speaks unadvisedly when he says of the Gospel miracles, "The evidence for what he [the modernist] rejects is as strong and of the same kind as the evidence for what he accepts." The evidence for the miracle at Cana is not as strong as the evidence for the miracles at Capernaum. None the less this is a book which those who like the word 'Modernism' ought to read and which those who prefer the word 'Catholic' will read with pleasure. A. H. F.

Wirklichkeitschristentum: über die Möglichkeit einer Theologie des Wirklichen.

By Georg Wünsch. Tübingen: Mohr, 1932, pp. vi + 268. M. 13.

A Christian view of God and the world, systematically rounded out, as answer to the question (which remains after natural science, idealism, philosophy of history, and other 'revelations' have had their say) what is the ultimate meaning of our existence? The answer must come from the ultimate reality beyond our whole world, but it must be in terms of this 'actuality,' this 'profane' world. God means the ultimate reality of this world, and so immanent, but as ultimate, also transcendent. Revelation, through Bible, through Christ, proclaims that God is creator and redeemer of this 'actuality.' How he creates and redeems is revealed naturally, in and by the secular actuality itself. So one has theology as a sort of Christian positivism, a theistic anthropology. Much of this consecration of the secular is akin to the 'sacramental' principle familiar among us; but the German boundaries seem to constitute the author's theological horizon. Within Germany, his interest in this worldly social ethics and generally favorable view of nature, distinguish him from the theologians of 'crisis.' M. B. S.

Der religiöse Gehalt der Mythen. By K. Th. Preuss. Tübingen: Mohr, 1933, pp. 49. M. 1.50.

In this interesting monograph the learned author attempts to show that the Myth has a transcendental value in the history of religion, and that without the use of myths religion could hardly have risen step by step to any approximately adequate conception of the universe. He makes a large use of Ethnology in

order to illustrate the meaning of ancient myths through reference to the beliefs and practices of primitive folk of today. The relation of Myth and Cult is insisted upon throughout, and in his conclusion Dr. Preuss stresses the fact that only by the study of living peoples, their customs as well as their creeds, may one hope to understand the myths of antiquity. H. H. G.

Grundriss der Dogmatik. By Bernhard Bartmann. 2d ed. St. Louis: Herder, 1931, pp. xi + 261. \$1.85.

This is a volume in the series of Herder's Theological Outlines and provides a compact and well organized sketch of Roman Catholic dogma arranged in one hundred and four main sections. The work is very clearly written and sets forth the biblical data upon which the doctrines are based—with very slight reference to the patristic and scholastic authorities, a feature which clearly distinguishes the work from the similar Anglican 'Outlines' by Darwell Stone. Another interesting feature is the paragraph headed *Lebenswert* at the end of each chapter. This summarizes and makes clear the ethical and practical value and the application of the doctrine presented. The author is Professor of Theology at Paderborn and is a thorough scholar, in touch with modern biblical scholarship, for example, though not always accepting its findings, and likewise familiar with modern scientific research. He is the author of a large two-volume Textbook of Dogma now in a seventh edition. Others than Roman Catholics may therefore look upon his work as really representative of the best contemporary Roman Catholic theological scholarship. It certainly provides a useful work of reference within convenient compass.

The Holy Ghost: the Comforter. By Peter Green. Longmans, 1933, pp. ix + 124. \$1.50.

Canon Peter Green has written a number of books on pastoral theology and on personal religion. He also has two or three volumes of a theological nature; one on *Our Heavenly Father*, another on *Our Lord and Saviour*, and one on *The Problem of Evil*. In this volume before us, he rounds out his trinitarian trilogy; yet he writes not from a purely theological or speculative point of view, but with the most intense concern for the future of civilization which he believes cannot survive unless there is a real renewal of spiritual religion. It is a simple, vigorous, straight-forward book and should be widely read by laity as well as clergy.

Ethical, Devotional

Dictionnaire de Spiritualité: Ascétique et Mystique, Doctrine et Histoire. By Marcel Viller with the assistance of F. Cavallera and J. De Guibert. First installment, Aa-Allemande. Paris: G. Beauchesne and Sons, 1932, Coll. 1-320. F. 20.

This is the first installment of the new French *Dictionary of Spirituality, Ascetical and Mystical*. It is to comprise both doctrinal and historical articles

and is for the most part the work of Jesuit, Benedictine, Franciscan, and Dominican scholars in France and Belgium. Father Viller is Professor at Enghien, and was formerly Professor at the Oriental Institute at Rome. M. Cavallera is Professor at the Catholic Institute of Toulouse and editor of the *Revue d'Ascétique et de Mystique*. Father de Guibert is Professor of Ascetical and Mystical Theology at the Gregorian University in Rome. The work will appear in fascicules of 160 pages quarto. The wide scope of its contents and the thorough scholarship with which the articles have been written are apparent in the present installment, especially in such articles as those dealing with Abandon, Abnegation, Abstinence, and *L'Accroissement des Vertus*.

We are Able: The Living of the Christian Life. By James Wareham. Morehouse, 1932, pp. 140. \$1.40.

The title of this book is taken from the reply of James and John when our Lord asked them, "Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism wherewith I am baptized?" And the author points out that the two brothers were able—both were martyrs, "one in deed and the other in will." There follows a simple and suggestive discussion of the inner life of the Christian to show how we, too, can become able to drink of that cup and be baptized with that baptism. Self-discipline, the discipline of desire, living by rule, prayer, the rewards of the Christian life—these and other familiar themes are dealt with simply and directly. This is a book which not only helps one to understand the technique of the life of prayer, but which gives one a new sense of its beauty and its surpassing worth. C. L. S.

Making Life Better. By Elwood Worcester. Scribner, 1933, pp. x + 244. \$2.00.

Dr. Worcester has devoted a great many years to the study of what may be described briefly as religion and health; and not only to a study of the subject but also to the practical pastoral task of helping those in physical, mental and spiritual illness. Out of this great experience have come his books *Religion and Medicine* and *Body, Mind and Spirit*, and now comes the present volume in which he has set forth "an application of religion and psychology to human problems." The book is addressed to ordinary persons and is designed to help those in need. He explains why we become unhappy and miserable, why we lose ambition and think life not worth living, or even just 'blue.' He also shows how we can rid ourselves of these miserable states and live positively, wholesomely, victoriously. He has some excellent advice on preventive work for the young, and he concludes, characteristically, with a chapter on Death and the Life After Death.

The Golden Sequence. By Evelyn Underhill. Dutton, 1933, pp. xii + 193.

Any book of Evelyn Underhill is bound to be sane and wholesome. Hers is a type of mysticism which does not lose itself in contemplation, utterly and without return. It is always Christian in the full sense; it is always outward

going, and finds its fulfilment in love for others. "Once man has entered on this spiritual life, its growth if healthy will be not merely upwards but also outwards; so that ever wider areas of interest and activity are included in its span and subdued to the supernatural demand"—these words, with which the final chapter in the section on Spiritual Life begins (p. 90), form a characteristic utterance.

The book begins with a discussion of the question, 'What is Spirit?' The theological and devotional answers to the question are studied as the proper approach to the spiritual life in man, which is next treated in its two-fold aspects of finite and infinite. This is followed by a series of chapters on Purification: The Essence of Purgation, The Cleansing of the Senses, and of the Intellect, Memory and Imagination, Will and Love. The book closes with the final series of chapters on Prayer. The author is as much at home with St. Augustine and St. Thomas as she is with Meister Eckhart and St. Teresa. One of the great values in her writings is the realization they bring of the essential unity, under all differences and divergences, of the Christian life, whether in Catholicism or Protestantism, speculation or mysticism.

Pastoral Theology

The Contribution of Religion to Social Work. By Reinhold Niebuhr. New York: Columbia University Press, 1932, pp. ix + 103. \$2.00.

In these six lectures Dr. Niebuhr traces the history of the relation between religion and social work and discusses the contribution which religion is making and can make in that field. The lectures on "Religion as a source of mental health," "Religion as a cause of personal and social maladjustment," and "Religion as a resource for the social worker," are particularly valuable. Dr. Niebuhr's clarity of style, his well-chosen illustrations and his vigorous social philosophy give this book a value wider than its somewhat technical title might indicate. C. L. S.

Youth's Quest for the Holy Grail: A Service of Dramatic Worship. By E. Harvey Herring. Milwaukee: Morehouse, 1933, pp. 30. 20c.

Christ Risen: Book of the Mystery. By Margaret M. French. Milwaukee: Morehouse, 1933, pp. 32. 20c.

"It is Finished": A Vesper Service for Good Friday. By Ethel Bain. Milwaukee: Morehouse, 1933, pp. 12. 20c.

These three plays are products of the Religious Play Competition sponsored by the Commission on Religious Drama in 1932. "Youth's Quest for the Holy Grail," the first prize play, has affinities with the middle-age Morality plays. The titles of "Christ Risen," the second prize play, and "It is Finished," which received honorable mention, are sufficient description of the other two plays. The sub-title of "Youth's Quest for the Holy Grail," "A Service of Dramatic Worship," might well have been applied to all three plays since all are written for presentation in the church as an act of worship. The plays are excellently written, are simple enough for use in very small churches, and are thoroughly devotional. F. R. M.

The Way of the Cross: A Liturgical Meditation. By Morton C. Stone. New York: Oxford University Press, 1933, pp. 24. 25c.

This "Liturgical Meditation" is a service for "The Stations of the Cross" using but ten of the traditional "stations" and including only those events recorded in the Gospels. The author's material which is compiled entirely from Holy Scripture and the Prayerbook is beautifully arranged and beautifully illustrated. The publisher's suggestion that the service might well be used as the basis for a quiet day seems an excellent one. F. R. M.

An Outline of Christian Symbolism. By Frank E. Wilson. Milwaukee: Morehouse, 1933, pp. 64. 18c.

It would be hard to imagine more solid information packed into a small compass than is contained in this booklet. Like everything written by Bishop Wilson it is simple, clear-cut, and interesting. "Christian Symbolism" should have a large distribution to confirmation classes, to uninformed or illinformed Church people, and to the many not members of the Episcopal Church who would like to know the 'why' of religious symbolism generally and especially as they see it in Episcopal churches. F. R. M.

Christianity in the Home. By Rocksborough R. Smith. Milwaukee: Morehouse, 1933, pp. 84. \$1.00.

The author, who is the Bishop of the Canadian Diocese of Algoma, has rendered an invaluable service to those who feel the need for a simple, inexpensive, and yet adequate book to lend or give away in the effort to restore the Christian Family to the place which it once held in our society. Bishop Smith truly says, "We should remember that it is with the common life that Christianity mainly concerns itself, that it is in the faithful performance of the ordinary duties of every-day life that the greater part of our 'training for the skies' is accomplished, and that none are so far raised above the ordinary human level that they can afford to despise the vital importance of the effect upon the development of our characters of the discipline supplied by the intimate life of the family." F. R. M.

Homiletics

Managing One's Self. By James Gordon Gilkey. Macmillan, 1932, pp. ix + 238. \$1.75.

Readers of Dr. Gilkey's *Secrets of Effective Living*, or his *Solving Life's Everyday Problems*, will welcome this new volume. As he himself describes it, "Much of the material in these chapters might properly be called applied psychology. The author hopes even more of it might fairly be termed applied Christianity." The chapters may have been sermons originally. At any rate, though they have no texts and do not grow out of any consideration of Scripture, they are sermons in everything but form. Preachers will find in the volume not merely usable material for sermons, but the stimulus and even the inspiration to preach sermons that will be equally practical and genuinely help-

ful to the men and women in their congregations. It is perhaps this quality of insight into human problems, together with an earnest, practical determination to help people solve them, plus a wide ranging sympathetic reading of literature as the record of life, that forms a large part of the secret of Dr. Gilkey's influence.

The Heroism of the Unheroic. By Walter Russell Bowie. New York: Abingdon Press, 1933, pp. 36. 25c.

A fine sermon, especially for these times, ringing out like a clear trumpet blast on a dark and cloudy day.

52 Sermonettes for the Church Year. First Series. By Fifty-two Clergymen of the Episcopal Church. Morehouse, 1932, pp. xii + 158. \$1.85.

"Sermons on single themes treated with the utmost brevity." Thus Bishop Perry in his foreword introduces these "words of many messengers clearly and concisely spoken."

For myself—I happen to be one of the fifty-two writers—the outlines are necessarily too sketchy; the book becomes a case of homiletic skeletons and while skeletons have their use in the study of anatomy, one does not hanker after them.

In a word then, this little book will be most useful to the young preacher and to the teacher of homiletics. G. C. S.

Increasing Christhood. By Robert Norwood. Scribner, 1932, pp. xvi + 332. \$2.00.

This is Robert Norwood's last book, and is a precious legacy from that noble spirit. The book is based upon stenographic reports of his Noon-day Meditations at St. Bartholomew's Church, and is a sequel to *The Steep Ascent and His Glorious Body*. The book is divided into two parts, "Increasing Christhood," and "The Mystery of Incarnation." There are seven chapters in each part. There is much in this book that will appeal to preachers; at the same time the book as a whole is meant for laymen.

It follows from Robert Norwood's conception of preaching: "Preaching, as I understand it, is a conference, an Emmaus walk. There is debate and disagreement in such a walk, but out of it comes the sense of One who walks with us even as we argue, and, in the end, blesses us with the breaking of the bread and the drinking of the cup of the wine of the new testament."

There are many other quotable passages, filled with Norwood's characteristic vitality and vigor.

"Be unafraid of a traditional Christianity. . . . It is as dangerous and as ugly as paganism. Anything that has fear in it is a denial of God"—by that of course he means a Christianity that is traditional and nothing more (p. 105).

Or again, "We are still in the speculative age of our Christianity" (p. 186); and, "We need occasionally to remember that St. Paul was not popular" (p. 215).

On the intellectual or dogmatic side the volume lays special emphasis upon the indwelling Christ, who is in a real sense the new Spirit within the Christian, and protests against the objectifying or undue personalizing of God. This is not the whole truth, but it is a salutary emphasis in these days.

The Christian in his Blindness. By W. H. Elliott. Longmans, 1933, pp. ix + 114. \$1.00.

What an amazing little book! Seldom have I read anything which impressed me more with the driving power of simplicity, sincerity, and strength. Here is a person with the great gift of bringing the central truths of religion home to where we live. Not a word is wasted on rhetoric, not an issue is clouded or evaded. And yet there is neither dryness of labored argument or strain for emotional appeal. He is simply talking over in a reasonable and quietly passionate way such subjects as selfishness and scepticism and prayer and pain and the atonement and immortality.

The titles of the chapters show the imaginativeness of the writer: The Grand Usurper, A Defense of Incredulity, The Christian in his blindness, Goodman's Craft, Joseph's Pit. He tells us in his preface that the book was written when he was "not very fit in health and heavily overburdened with work." Perhaps that gives it a certain unmistakable poignancy.

The Bishop of London, who writes the introduction, says he likes it for "its frankness, its humanity, and its faith."

So do I, and I heartily recommend it to the clergy as a most helpful book to read and then to pass on to the laity. G. C. S.

Missions

Texas George: the Life of George Herbert Kinsolving. By Arthur B. Kinsolving. Morehouse, 1932, pp. xvi + 137. \$2.00.

The American Church has produced few clerical families more remarkable than the Kinsolvings of Virginia, and to few is the Church more deeply indebted. This delightfully intimate anecdotal sketch is the tribute of one brother to another. George Herbert, for thirty-six years Bishop of Texas, was a giant in stature, alert in mentality, evangelical in spirit, and a missionary in every fibre of his powerful frame. He scorned the suggestion that we need apologize for entering upon work in Brazil, of which his brother, Lucien Lee, became Bishop eight years after his own consecration; and he grasped with rare clarity our Christian and churchly duty toward our colored brethren. It was not given him to be a pioneer, nor to play his part on any great stage; but he did his work with conspicuous fidelity and with sufficient success upon earth.

P. V. N.

The Secular Activities of the German Episcopate, 919-1024. By Edgar Nathan Johnson. Lincoln, Nebraska: published by the University, 1932, pp. 278.

This study of the administrative and military work of the bishops during the period of the Saxon Emperors is a credit to American scholarship in the

mediaeval field. Copiously documented, and resting upon a painstaking investigation of the sources (most of which have been published in MGH), the volume gives us an understandable picture of the busy lives and varied activities of such great ecclesiastics as Bruno of Köln and Bernward of Hildesheim, and of their relations with the imperial Ottos and Heinrichs. P. V. N.

The Church and Foreign Missions: a discussion of the report of the Laymen's Foreign Missions Inquiry. By Frank Gavin. Morehouse, 1933, pp. 22. Paper, 10 cts.

In this reprint of three editorials from the *Living Church*, Professor Gavin gives us a trenchant criticism of defects which the Churchman of definite convictions is bound to find in the report of the Laymen's Inquiry (*Re-thinking Missions*). P. V. N.

The Church Surprising. By Penrose Fry. Harper, 1932, pp. 96. \$1.25.

With charming naïveté and the glowing enthusiasm of one who has made a great discovery a former Anglican parson (the husband of Sheila Kaye-Smith) tells us of the spiritual satisfaction he has found in the Roman Communion. But the reader is left wondering whether Mr. Fry ever understood the Church through which he passed on the way from Quakerism to Rome; whether, indeed, he now really understands the Church he has entered. P. V. N.

Literature

New Chapters in the History of Greek Literature. Third series. *Some Recent Discoveries in Poetry and Prose of the Classical and Later Periods.* Ed. by J. U. Powell. Oxford University Press, 1933, pp. vi + 268. \$4.25.

Professor Powell and his collaborators have continued the series begun in 1921, and resumed in 1929, when earlier volumes under this title, edited by Powell and Barber, appeared.

The earlier volumes devoted themselves to 'Recent Discoveries in Greek Poetry and Prose of the Fourth Century and Later.' The present volume deals extensively with recent discoveries in the poetry and drama of the fifth century and earlier.

Early lyric and elegiac poetry is treated by C. M. Bowra; tragedy by A. W. Pickard-Cambridge; comedy, including old, middle, new, and Græco-Egyptian, by M. Platnauer; later elegy, epigram, and lyric poetry by Professors Bowra and Powell; while R. M. Rattenbury contributes an interesting final chapter on Romance: The Greek Novel.

In the Appendix appear additions to Volume II, including a new and important note on the Cairo Musical Fragment. The volume is finely illustrated, and is most serviceable in helping students keep abreast of current discoveries in the field of classical literature.

The Oxford Companion to English Literature. Compiled and edited by Paul Harvey. Oxford University Press, 1932, pp. viii + 866. \$4.50.

Sir Paul Harvey and the Clarendon Press have produced a reference volume which will be of immense usefulness to all students of English literature and likewise 'the general reader.' It seems to include everything that anyone would be likely to look up in such a volume. Suppose you want to know what the 'Red Book of Hergest' was, or suppose you are not quite sure when the Heralds' College was founded, or if you are not quite able to place Miss Knag, or want the exact dates of Canon Liddon's life and works, or say those of Sinclair Lewis, this is the handiest volume to which you can turn. The theological articles which we have examined seem to be uniformly comprehensive and accurate. Finally, a feature which will appeal to most students is the price, quite remarkable in these days, and most welcome.

Nicodemus. By Edwin Arlington Robinson. New York: Macmillan, 1932, pp. 90. \$1.75.

This is a book of eleven poems, four of them inspired by Biblical characters or incidents. In the title poem Nicodemus is represented as pleading with Caiaphas for Jesus. In 'Sisera,' the Canaanite king is represented as in love with Jael. 'The Prodigal Son' represents the Prodigal as defending himself to his brother, and extending to him a faint hope that

"one day you may find
Yourself a little nearer to mankind"

—with the final suggestion,

"And I, the ghost of one you could not save,
May find you planting lentils on my grave."

It must be confessed that the book is a little disappointing; perhaps its author has led us, in his previous works, to expect too much. There are passages that are just prose, nothing more, without even an echo of the golden faery music of *Tristram*.

Miscellaneous

The Living Church Annual. The Year Book of the Episcopal Church. 1933. Milwaukee: Morehouse, 1932, pp. xxvi + Pl. A-D + 696. \$1.85.

The *Living Church Annual*, published by Messrs. Morehouse, is an indispensable work of reference that should be found in every clerical study or parish office.

It embraces not only the personnel of all the organizations of the Church from the National Council on down, but also the organizations and personnel of the various dioceses; statistics of communicants; and a General Clergy List, giving names, degrees, and addresses.

There is also a calendar printed in black and red, giving the Lessons for Morning and Evening Prayer, and providing spaces for engagements or sermon topics. Another attractive feature of the volume is the series of fine pictures of newly consecrated Bishops.